

# THE Instructor

SEPTEMBER 1961







## Each individual must work out his own salvation

by President David O. McKay

**E**ACH individual carries the responsibility to work out his own salvation. A man may say he believes; but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing. "Work out your own salvation" is an exhortation to demonstrate by activity, by thoughtful, obedient effort, the reality of faith. But this must be done with "fear and trembling"; that is, with a consciousness that absolute dependence upon self may produce pride and weakness that will bring failure. With "fear and trembling" we should seek the strength and grace of God for inspiration to obtain the final victory.

However, to work out one's salvation is not to sit idly by dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. *It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the fruits of such labors, either to self or to others, to be bestowed as a just and beneficent Father may determine.*

The responsibility is upon each individual to

(For Course 17, lesson of December 3. "Salvation Available to All"; for Course 21, lesson of November 12. "A House of Many Mansions"; for Course 27, lesson of December 10. "Purpose of Christ's Church"; and of general interest.)

choose the path of righteousness, of faithfulness, and duty to fellow men. If he chooses otherwise, and as a result meets failure, misery, and death, he alone is to blame.

I believe in individualism as opposed to paternalism. In saying this, I recognize the fact that a man's duties to himself and to his fellow men are indissolubly connected. Jesus taught that if a man is true to his own highest interests, he cannot fail to discharge his obligations to his neighbors. Conversely, He taught that if a man is faithful to the interests of his fellow men, he cannot be faithless to his own. And as a man thinks, so he acts.

Within my experience, there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more earnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and they are sitting effortlessly by expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous strugglers.

Work brings happiness, and that happiness is doubled to him who initiates the work.

Too many of us fail to take advantage of oppor-

tunities near at hand. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social, or political "pull." Edward Rowland Sill gives an excellent illustration of the fact that sometimes what one man throws away as useless, another man seizes as the best means of victory at hand.

*This I beheld, or dreamed it in a dream:—  
There spread a cloud of dust, along a plain;  
And underneath the cloud, or in it, raged  
A furious battle, and men yelled, and swords  
Shocked upon swords and shields. A prince's  
banner  
Wavered, then staggered backward, hemmed by  
foes.*

*A craven hung along the battle's edge,  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears—but  
this  
Blunt thing—!" he snapt and flung it from his  
hand.*

*And lowering crept away and left the field.  
Then came the king's son, wounded, sore be-  
stead,*

*And weaponless, and saw the broken sword,  
Hilt-buried in the dry and trodden sand,  
And ran and snatched it, and with battle-shout  
Lifted afresh he heaved his enemy down,*

*And saved a great cause that heroic day.*

Writes Charles Wagner in the "Simple Life":

*Each person's base of operations is the field of  
his immediate duty. Neglect this field, and all you  
undertake at a distance is compromised. First,  
then, be of your own country, your own city, your  
own home, your own church, your own workshop;  
then, if you can, set out from this to go beyond it.  
That is the plain and natural order, and a man must  
fortify himself with very bad reasons to arrive at  
reversing it.*

Now do not misunderstand me. In thus emphasizing individual effort, I am not unmindful of the necessity of cooperation—

*There is a destiny which makes us brothers,  
None lives to self alone;  
All that we send into the lives of others  
Comes back into our own.<sup>1</sup>*

A single, struggling individual may be stalled with his heavy load, even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travelers, he makes the grade and goes on his way in gratitude and rejoicing.

<sup>1</sup>From Edwin Markham's, "A Creed."



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## Building Testimony from Sacrament Administration in Sunday School\*

by General Superintendent George R. Hill

**T**HE assignment of the Sunday School is to teach the Gospel to the membership of the Church. It was to accomplish this very objective that the Sunday School was begun in the first place.

*I felt that the Gospel was too precious to myself to be withheld from the children; they ought to have the privileges of Gospel teaching, and that was the main purpose—to teach them the Gospel.*

This was the reason given by the beloved Richard Ballantyne as he opened his newly-finished home to the boys and girls for Sunday School on Sunday, Dec. 9, 1849.

In 1877 the sacrament was introduced into the Sunday School "by direction of the First Presidency." (See 1961 *Sunday School Handbook*; page 100.)

Since that time the sacrament has been administered in all Sunday Schools of the Church of Jesus Christ of Latter-day Saints.

How has the sacrament contributed to the personal testimony of children and adults? Let us consider the exact wording of these meaningful prayers.

*It is expedient that the church meet together often to partake of bread and wine [water] in the remembrance of the Lord Jesus;*

*And the elder or priest shall administer it; and after this manner shall he administer it—he shall kneel with the church and call upon the Father in solemn prayer, saying:*

*O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his Spirit to be with them. Amen.*

The blessing on the water is like unto it, varying as follows:

—(For Course 13, lesson of October 22, "Testimony"; for Course 24, lesson of September 37, "The Sacrament"; for teachers of Course 1, lesson of November 19, "Prayers at Sunday School"; for teachers of Course 3, lesson of December 10, "The Sacrament Is in Remembrance of Jesus"; for teachers of Course 5, lesson of December 17, "The Sacrament Is a Reminder"; and for all Gospel teachers.)

*... Bless and sanctify this wine [water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen. (Doctrine and Covenants 20:75-79; Moroni 4:3; 5:2.)*

Note that there is not an idle word in either prayer; that there is an affirmation in each blessing that Jesus Christ is the Son of God; that attention is poignantly called to the fact that Jesus did actually lay down His body and gave His blood for us; that we covenant and witness through partaking of the sacrament that we will always remember this sacrifice, and that we will observe and keep all of the commandments He has given us; that, as a result, we shall have His Spirit always to be with us.

The reverential spirituality resulting from the quiet contemplation of the goodness of Jesus and our commitment to live by obeying His commandments, as portrayed each week by the sacramental prayers, is of the greatest significance in teaching the Gospel to young and old.

Particularly is the teaching quality of the sacramental prayers, followed by the passing of the sacrament, of extreme significance in teaching the Gospel to the very young children. Children watch their older brothers, who are heroes to them. They follow every move in the breaking of the bread and in the blessing on the bread and on the water.

It is of great importance that clear enunciation of every word of the sacramental prayers be had and that the priests be coached to speak clearly and not too fast so that those precious little children may get the full significance of every word of each prayer. To my mind there is not another thing in the entire Sunday School program that is more important in building testimony than the sacrament.

—\*See "What the Sacrament Means to Me," page 294 of this issue, for a statement by a priest.

# They Found Life in Service

by O. Preston Robinson

**A**MONG the specific instructions Jesus gave His twelve disciples was the wise counsel that they must lose themselves in His service. Jesus said: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (*Matthew 10:39.*)

This counsel was considered so important that the Saviour emphasized and reiterated it several times. (See *Matthew 16:25, 26; Mark 8:35, 36; Luke 9:24, 25; 17:33; John 12:25.*) With His perceptive understanding of human nature, Jesus knew the tremendous power of wholehearted devotion to a cause. He knew that those who could forget themselves in His service—and in the service of others—not only would achieve great accomplishments, but would also build up great strength into their own lives.

One of the most stimulating examples of this was demonstrated some years ago in a true-life story told by Hugh MacNair Kahler and reported in *The Reader's Digest*<sup>1</sup> The incident reported by Mr. Kahler concerned two medical doctors who had gone to a Southern mountain health resort not for pleasure nor to regain their health, but to die. One of the doctors (whom Mr. Kahler called "Dr. Porter," although this was not his real name) was a nationally-known psychiatrist who had achieved eminence in his field. He was afflicted with a serious case of tuberculosis of the lungs; and, when he went to the health resort, he was completely discouraged and had stopped trying to get well. In fact, he had locked himself in a dark bedroom full of cigaret smoke and refused to allow his wife to wheel him out into the fresh air.

The other "hopeless" case was that of a young surgeon who was rapidly rising to the top in his field when he was stricken with arthritis. When he came to the resort, he could move only the fingers on his left hand, and nothing else.

When Mr. Kahler told Dr. Porter about the young surgeon (Dr. "Gray"), he thought he saw a flash of interest cross the psychiatrist's face. Porter explained that he had seen many cases of advanced arthritis and was convinced that the mental condition of the patient exercised an important influence. He indicated that if there was some way

for him to talk with the young surgeon, perhaps he could help.

Mr. Kahler then visited Dr. Gray, and told him about Dr. Porter's case. Dr. Gray was just as skeptical about the hopelessness of Dr. Porter's case as Porter had been of his. He indicated that if there was some way to get him out of the dark, smoke-filled room and into the fresh air, perhaps he could be helped. He pointed out that a doctor could not help diagnosing his own case and that, "a sick man is pretty sure to be a pessimistic diagnostician." As Dr. Gray talked about Porter's case, Mr. Kahler thought he saw a faint smile flicker across his face—the first one he had seen during his several visits with him.

Dr. Gray had a plan. He would arrange to have his nurse wheel him up to the porch in front of Porter's room. He was too heavy to be hauled up the steps into the room, so Porter would have to come out on the porch to talk to him. This would force Porter into the fresh, open air, "and," Dr. Gray continued, "while Porter is diagnosing my case, he won't be able to think about his own symptoms."

The next morning when Mr. Kahler left for the golf course, he saw Dr. Gray's wheel chair in front of Porter's cottage and Porter on the front porch. When he returned from playing 18 holes, the two doctors were still talking. Later, when Mr. Kahler talked to both of the doctors separately, each was sure that the other's case was not hopeless and, with the right kind of help, could be cured.

The next fall when Mr. Kahler came back, he learned that the two doctors had become fast friends and had seen each other almost every day. On one occasion, Dr. Porter had faked a relapse in order to force Dr. Gray to get out of his wheel chair and climb up the steps of Porter's cottage.

After a year, Dr. Gray was still pitifully crippled, but he was hobbling about and making himself useful in the community. Dr. Porter was well on the way to recovery and eventually renewed his medical practice. Dr. Gray married his nurse and later had two fine sons.

The two doctors lived on for 19 useful years. When they died, a few months apart, the community and the country lost two of its finest citizens.

Mr. Kahler reported that in private conversations, "each of them . . . always took credit for having helped the other to live those extra 19 years of useful life. Each, in public, always gave the other credit for having cured him. . ."

What neither of them may have fully understood, however, is that in "losing themselves," in their determination to help each other, they had actually healed themselves.

<sup>1</sup>(For Course 27, lesson of November 12, "Losing Oneself"; and of general interest.)

Hugh M. Kahler, "Drama in Everyday Life," *The Reader's Digest*, April, 1944; page 38. (Retold by permission of *The Reader's Digest*.)



# "To help the people to help themselves"

by Elder Henry D. Taylor

Assistant to the Council of the Twelve\*

FROM its earliest days the Church has urged its members to be independent and self-sustaining, and to avoid idleness. In 1936 when the First Presidency announced the Welfare Plan, it re-emphasized these basic principles and objectives when it said:

*Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is TO HELP THE PEOPLE TO HELP THEMSELVES. Work is to be re-throned as the ruling principle of the lives of our Church membership.<sup>1</sup>*

Again the Lord said to the Church, on Feb. 9, 1831:

*Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (Doctrine and Covenants 42:42.)*

Thus it is made plain that the Lord expects man to work. Church members should, therefore, be self-sustaining to the extent of their own powers.

*No true Latter-day Saint will, while physically able, voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life.<sup>2</sup>*

A Church member who is unable to provide for himself should then look to his relatives for assistance. No person should become a charge upon the public or the Church as long as his relatives are able to care for him. Every consideration of kinship, of justice and fairness, or the common good, and even of humanity itself, requires this. Therefore, all Church members should accept the responsibility, insofar as they are able, to care for the needy among their own kin. The Apostle Paul taught this doctrine when he stated:

*But if any provide not for his own, and specially*

(For Course 29, lesson of November 19, "Church Welfare Plan"; for Course 11, lesson of October 29, "Welfare Plan"; for Course 13, lesson of December 17, "My Brother's Keeper", for teachers of Course 3, lesson of November 26, "We Serve in the Church Welfare Program"; and of general interest.)

\*Elder Taylor is Managing Director of the General Church Welfare Committee.

<sup>1</sup>Report of the 107th Semi-annual Conference of the Church, October, 1936, page 3.

<sup>2</sup>Welfare Plan Handbook of Instructions; page 2.

*for those of his own house, he hath denied the faith, and is worse than an infidel. (I Timothy 5:8.)*

The late President Stephen L Richards aptly said:

*I think my food would choke me if I knew that while I could procure bread my aged father or mother or near kin were on public relief.<sup>3</sup>*

These concepts have been summarized in the statement:

*Church welfare accepts as fundamental truth the proposition that the responsibility for one's economic maintenance rests (1) upon himself, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof.<sup>4</sup>*

There should be no question concerning an individual's responsibility to care for himself or concerning his family's responsibility to care for the members thereof. The welfare program stands ready to help those who cannot help themselves or who cannot obtain sufficient aid from family members, but no Latter-day Saint should anticipate that anyone, other than himself, will provide for his own needs.

What can we do to prepare ourselves to care for our own needs?

1. We should secure sufficient education and training to qualify for a position that will produce an adequate income.
2. Learn to live within our incomes and accumulate some savings.
3. Avoid excessive debt. Necessary debts incurred should be the result of careful investigation and the best advice obtainable.
4. Acquire and store a reserve of food and clothing on a sensible, well-planned basis.
5. Participate actively in the Church and in the welfare program, accepting and filling welfare assignments in cash and labor.
6. Pay an honest fast offering as the result of conscientious fasting.

In this manner we will not only prepare ourselves for future emergencies, but if these emergencies demand more than our personal preparations have provided, we can certainly feel better about receiving assistance from the Church.

<sup>3</sup>Richards, Stephen L, "Family Solidarity," an address at the October, 1944, Semi-annual General Conference.

<sup>4</sup>Welfare Plan Handbook of Instructions; page 1.

# What the sacrament

COMPILED FROM THE WRITINGS OF HIGH SCHOOL SEMINARY STUDENTS

“I AM a priest,” writes Richard, “and I am sorry to say that I do not always think of the things I should while preparing and administering the sacrament. But there was one Sunday I remember quite well. I was breaking the bread, and the thought came into my mind that many years ago, Jesus did much of the same thing. Immediately, a feeling of peace came into me, and the sacrament took on a new meaning.

“As I blessed and partook of the sacrament, I could visualize Jesus doing the same thing—saying the same words. I could feel Him by my side, blessing and partaking of the sacrament with me.

“It is a glorious feeling to think of these things during the sacrament, and I am sure that is what Jesus wanted me to do.”

Does a spirit of gratitude enter the hearts of some of our young people? Deon expresses it this way: “As the sacrament came around to me, I thought: ‘I am making a covenant with God. How privileged I am to belong to this Church.’ Then (as I looked around) I wondered how many people realize how privileged they really are.”

What should we think about as the bread and water are passed to us? Vicki says: “Each Sunday when I partake of the sacrament, I think of the Lord and all that He did for us here on earth. The main thought that is in my mind is that the Lord died for us that we might live.

“Then I remember what the bread and water represent to us—the bread represents the body of

Jesus Christ and the water represents Jesus’ blood that He shed on the cross for us.”

Perhaps Julianne tells us the deeper meaning of the sacrament to each individual when we hear her say: “I always try to be humble during the sacrament. Every Sunday I remember that it is a renewing of our covenants with the Lord. So as I take the bread and water, I ask myself, ‘What have I done this week that I should repent of? What bad habits have I adhered to?’

“Then I silently ask my Father in heaven to please forgive me for my weaknesses and for Him to help me see my faults so that I can correct them and be more perfect.

“The rest of the week I then try to analyze myself and correct my faults. It works!”

What about being worthy to partake of the sacred emblems? Kathie thinks it is important. She writes: “Here is what came into my mind recently as I partook of the sacrament. I had read a statement in the Book of Mormon which states that one should only take the sacrament when he is worthy. Otherwise he may bring damnation to his soul. (See *3 Nephi* 18:29.)

“I was shocked to think of all the times I had taken it when I was not worthy.

“The following Sunday I thought before I took the sacrament. I remembered the scripture, did not feel worthy enough, and did not take it. The same thing happened for about three Sundays in a row.

“Finally, I tried my best during the fourth week and took the sacrament honestly.

(For Course 15, lesson of November 12, “Christ among the Nephites”; for Course 9, lesson of December 3, “Christ among the Nephites”; for Course 24, lesson of September 17, “The Sacrament”; for teachers of Course 3, lesson of December 10, “The Sacrament Is in Remembrance of Jesus”; and for teachers of Course 5, lesson of December 17, “The Sacrament Is a Reminder.”)



# means to me

*The sacredness of the sacrament becomes more important for priests as they prepare the bread and water if they remember that many years ago Jesus Himself prepared this holy ordinance.*



“Since then I have tried to do my best so I could partake of the sacrament worthily.”

When we come to the realization of the sacredness of the Lord’s supper, does it change our thinking?

Louise makes this observation: “During sacrament meeting I used to sit and look around and talk once in a while, until I heard it was a time for remission of sins and renewing our covenants with the Lord.

“Since then I review the commandments. I think of all the bad I have done and how it should not have been done and how it may be corrected. I think of ways to serve and to be good to others, especially to my parents.

“I keep my head down and forget the worldly things. Sometimes I find it a fight, though.

“Sometimes I think of the scriptures and offer

silent prayers. This puts more spirit in my meetings and keeps reverence around me.”

Because the sacrament is given to us to keep us remembering our Saviour Jesus Christ, each time we partake we should do as Kitty wrote:

“When partaking of the sacrament, I like to think of all the beauty in God’s creations—all His blessings to us. Then I can try to be reverent and show my love for Him.

“Also, I am thankful that He sent His Son who made the great sacrifice for us.

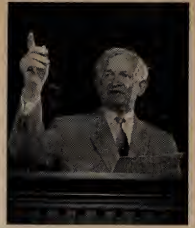
“When I think of all the pain and suffering He underwent to give us eternal life, I feel humble and thankful.”

Catching the spirit of these young people in their thoughts on partaking of the sacrament can do much to increase the reverence during the passing of the Lord’s supper and can bring to us all more joy and peace in our everyday lives.

—by Monte C. Scoville.

# Temple Marriage

*from an address delivered before seminary students of the Southern California area, reprinted in honor of our President's 88th birthday, September 8.*



TO the Latter-day Saint, marriage is a divine ordinance, and we look upon the home as the best security of civilization and upon properly conducted homes in which intelligent parenthood directs as the best means of the improvement of mankind.

Henry C. Link, psychologist, reports in these words:

*Within the past three years (1950-52) I have, in connection with certain nationwide studies among college students, asked the young women such questions as: "What career in life is most important to you? Do you consider marriage and helping a husband in his career more important, less important, or equally as important as an independent career of your own?"*

*The growing belief among college women that the making of a home, the raising of a family, and furthering the career of a husband were in themselves a career of major importance indicates a wholesome return to fundamentals.*

We must not get away from the fundamental facts that the home is the basis of civilization, and Latter-day Saints have the obligation to build ideal homes and rear exemplary families to the world.

The achievement of a happy marriage begins in childhood and youth. The opportunity of marriage begins in your early days in school. The young girl who learns to play the violin is more likely to find a good mate than one who sits at home, refusing to go out in society.

The boy who participates in athletics is more likely to find a mate than one who sits by the radio. In other words, associations are conducive to happy marriages because you become acquainted, one with another. You have more opportunities for choice.

In this connection, think for a moment what the Church offers to its members, particularly to the young boys and girls.

One distinguishing feature of the Church is divine authority by direct revelation. There are two other great churches who claim divine authority, but not by direct revelation.

A nonmember gentleman said to me, "If your

(For Course 21, lesson of November 5, "Marriage for Eternity"; for Course 17, lesson of October 29, "Marriage and Family Life"; for Course 29, lesson of September 17, "Marriage and Family"; and for home use.)

Church is guided by direct revelation, then we have the right to expect to find in your organization the answer to the spiritual needs, social needs, and other needs of the human soul."

I said, "That is right. Name a need."

He hesitated. He wore in the lapel of his coat a button that indicated his membership in a secret order. I said, "What does that signify?"

"Brotherhood and Fraternity."

"Is that a need?"

"It is."

"All right, if so we should find it in the Church of Christ." Then I mentioned the quorums, and contrasted his group with the groups and opportunities offered by the quorums. After that, "Name another need."

After hesitating a moment, he named education, saying, "There should be every opportunity for education in your Church."

"That is right." Then we named quorums as educational groups, as well as opportunity for fellowship and fraternity for boys and men from 12 to 100 years of age. We mentioned all the auxiliaries as opportunities of education for every man, woman and child in the Church, with thousands of teachers devoting their time every week free of charge and books furnished at minimum cost to the students—courses of study given to over 500,000 men and women with an opportunity to meet every week and have instruction free of charge.

In addition, the Church fosters an educational system in which there are seminaries, institutes, colleges, and a central university at an annual expenditure of over \$2,000,000. (See "Church Sponsored Education," page 322, this issue.)

One more thought before I come to the real theme: How may you know when you are truly in love? That is a question which worries you.

Distinguish between the one who just arouses your baser nature and the one who inspires you to do your best.

Second, look for distinguishing qualities. First, note whether he or she is unselfish. Be careful not to choose a selfish person. Marriage is a state in which each must give, not take entirely. It is best to choose one who is willing to serve, to give.

Third, see whether he controls himself, whether or not he has mastery over his tongue. Self-control is a great virtue. It is a contributing factor to a happy home.

Fourth, I would name reverence. If he is irreverent, if he mocks at that which is sacred, you will be wise not to choose him for a mate. Is he profane? Does he take the name of God in vain? I think I would avoid him.

Next, if I were you, I would look to see whether or not he has the ability to succeed financially. You have to live with him; he has to support a family. You probably have to help him. But the man should be the supporter. The man should be the provider. Girls, you look for the young boy who is ambitious. I use that word in the sense of emulation—that he is going to try to make something of himself and will do his best.

But young man, do not put off marriage too long simply because you think you cannot supply the young girl with the comforts she had in her own home. You will find the young girls are willing to help.

That brings me to the next point in general, and that is the rearing of a family. I was very much interested in the following from one who has not the ideals that we have:

*Man has conceived many theories and notions about marriage—among them the theory that each couple has the right to decide whether to have children. Regardless of theories, the chief purpose of sex and marriage is children. This is a law of human nature, which cannot be defied with impunity. A couple entering marriage without planning to have children soon is courting disaster from the beginning.*

*Having children is a physical process by the experience, but the experience is a spiritual one as well. It involves continuous self-sacrifice of many kinds, possibly even the sacrifice of immediate financial security. It is through the choice of spiritual values, where they conflict with material values, that true security is to be found.*

*Probably the most popular as well as the most dangerous theory about love is that it is something one falls out of as well as in to. This ignores the truth that love, no matter how it starts, is something that must be consciously created. . .*

*Having a child is the final and strongest pledge of a couple's love for each other. It is an eloquent testimony that their marriage is a complete one. It lifts their marriage from the level of selfish love and physical pleasure to that of devotion centered around a new life. It makes self-sacrifice rather than self-indulgence their guiding principle. It represents the husband's faith in his ability to provide the necessary security, and it demonstrates the wife's confidence in his ability to do so. The net result is a spiritual security which, more than any other power, helps to create material security as well.*

Now, what about marriage in the temple? The eternity of the marriage covenant has its base in the eternal truth of the immortality of the soul.

Now, will you please name the most divine attribute of the human soul? Without hesitancy you will answer *love*. If your spirit lives after death, as it does, then that attribute of love will persist also, just as sympathy, just as reverence, and every other virtue that you have. That is reasonable, is it not?

All right, if love, then, is as eternal as the spirit, and you love that girl whom you take to the altar, do you not want to have her for time and eternity? To that question there is only one answer. And if death comes to separate you, and you look upon that sweetheart as living in the world beyond, do you not have that same love for her that you had here? Whom should you like to meet when you go to the other side? Whom will you love when you go to the other side?

Temple marriage is basically appealing; it is scientifically sound.

There as true lovers kneel to plight their troth, each may cherish the assurance of the following:

First, that their married course begins in purity. The children who come to bless the union are guaranteed a royal birth so far as inheriting a clean body is concerned.

Second, that their religious views are the same. The difficulty of rearing children properly is aggravated when father and mother have divergent views regarding doctrine and church affiliation.

Third, that their vows are made with the idea of an eternal union, not to be broken by petty misunderstandings or difficulties.

Fourth, that a covenant made in God's presence and sealed by the Holy Priesthood is more binding than any other bond.

Fifth, that a marriage thus commenced is as eternal as love, the divinest attribute of the human soul.

Sixth, that the family unit will remain unbroken throughout eternity.

Keep your lives unpolluted, that you may go in prayer to God and ask Him to guide you in choosing your mates; and, when chosen, that you will both so live that you can enter the House of God; and, if He were present and asked you about your lives, you could answer Him honestly, "Yes, we are clean."

A marriage begun on that basis will bring you the happiness and the sweetest joy known in this life or throughout eternity.<sup>1</sup>

<sup>1</sup>Excerpted by permission from the *Deseret News Church Section*, Feb. 27, 1952, page 3.

Truth is more important than proof when one considers . . .

# Mormonism and Anthropology



*The Grain God\**

**A**NTHROPOLOGY is often defined as "the science of man." Its aims have always been to discover the nature of man himself, a problem which is more complicated and varied than problems in any other science. The very quest of anthropology is Mormonism, for if we are ever to live up to the possibilities outlined for us in Section 132:20 of the Doctrine and Covenants, then

an intimate knowledge of man and the way he acts must be at our command.

*Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.*

Under such a broad field of study as anthropology have defined for themselves, they must of necessity work in close cooperation with many other disciplines. For this reason, the anthropologist is interested in archaeology, psychology, sociology, biology, linguistics, ethnology, and any other field of inquiry that will give him clues as to the true nature of man. Among these other fields of inquiry we could list religion. The coordination of religious truths with anthropological data helps to give us a clearer and more complete answer to some of the problems of man and his related world. Here are some specific examples, then, of how anthropology has contributed and will in the future contribute to a greater understanding of the Gospel of Jesus Christ.

Man, unlike animals which can rely greatly on

(For Course 9, lesson of December 17, "Moroni, the Last of the Nephites"; for Course 15, lesson of December 31, "Moroni's Farewell"; for Course 29, lesson of December 17, "A World Religion"; and of general interest.)

\*The above sketch is of one feature found in an ancient stone carving that probably depicts Lehi's dream. See a report by Dr. M. Wells Jakeman on the Stela 5 stone from Izapa, Chiapas, Mexico.

their instincts, must learn a great number of cultural habits which are as indispensable to him as instincts are to animals. In fact, man could no more survive deprived of his culture than culture could survive without man. This cultural education begins at birth and is passed from generation to generation through the family. The continuation of the body of cultural tradition is as important to man as propagation of the race itself. There is no social institution as ideally situated as the family for teaching the children the basic cultural patterns they will have to learn in order to survive. Neither school, church, club, nor nursery is a reliable nor adequate substitute.

Any parent who shirks the responsibility of teaching his child the desirable cultural patterns of the society in which he lives is contributing to the destruction of his offspring. Attitudes of "I'll let him grow up and choose for himself," are folly and have done much to contribute to present-day social disorganization. The foregoing is not new to Latter-day Saints. Our prophets have been emphasizing the importance of home and family for many years. This is another in a long list of cases where our prophets and teachers have been vindicated by the findings of science.

The missionary program is another area in which anthropology can be of great service to the Church. The customs, manners, habits, and culture of the people among whom we preach, even in the United States, are often very different from our own. In fact, Mormonism is a peculiar culture with distinctive customs and ways of life that have to be learned if anyone is to be successful in his conversion to it. Our missionaries are continually admonished to love and understand the peoples among whom they work. This can be done only if the missionary understands and respects the customs that to him may seem strange. A Mormon anthropologist cannot hope to anticipate the field of labor nor the peculiar circumstances to which any of our young men or women will be called. He can, however, point up the differences between cultures and give our young men and women a broader outlook and greater tolerance for other

peoples. This is not to suggest that any of our doctrine nor our principles be compromised; but rather, with a better understanding of the peoples among whom they work, our missionaries can do a more effective job.

Archaeology, a discipline very closely related to anthropology, has been receiving more and more attention among Church membership, especially in its relation to the Book of Mormon. As members of the Church, we accept that the book is true while, on the other hand, the world generally believes it to be false. This fundamental difference in viewpoint makes it easy for the LDS Church member to see certain correspondences between the book and archaeology that most scholars can explain in another way. Will the world then not accept our "proof" of the Book of Mormon? Or, what really constitutes "proof" of the book? Only the witness of the Spirit as promised by the Lord in *Moroni 10:4, 5*:

*And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.*

*And by the power of the Holy Ghost ye may know the truth of all things.*

All else that we might discover scientifically about the Book of Mormon should be classified as evidence. Here is where we all too often make the mistake of looking for proof when we should be looking for truth. Proof is many things to many people and is not necessarily the same as truth. Our first interest should be the search for truth and we should then let the chips fall where they may. Of this we can be sure. The chips will not fall against the Book of Mormon, because it already has its truth proven by the witnesses, the blood of the Prophet, and the testimony of the Spirit. They may fall, however, against some among us who cast aside the objective approach to truth and have grasped at every archaeological shadow in an effort to "prove." Let proof rest with the Lord and let us continue His commanded search after truth.

Wherein, then, lies the value of archaeological and anthropological investigations of the Book of Mormon? There are two main benefits derived from discoveries in these fields. *First*, they constitute "signs which follow them that believe." In other words, after we have received the testimony given by the Holy Ghost, we are privileged to recognize the additional evidence furnished by the sciences. As mentioned before, these additional signs or evidences are not generally recognized by persons other than Latter-day Saints, since there are other explanations acceptable to individuals who do not believe the book to be true in the first place. No amount of dogmatism on our part will necessarily change that belief. *Second*, these investigations may arouse interest in much the same way as the MIA activity programs or the Tabernacle Choir have aroused the interest of many individuals to the point where they seriously investigate our doctrine. And we must remember that like the above programs and also in the case of missionary work, the book must convert on the basis of the testimony of the Spirit and not on the archaeology. For if the testimony is not based on the spiritual witness, then the results are the same as those of individuals converted to the missionary and not to the doctrine.

After reading one of several books published by Church members on this subject, some have said: "I just don't see how anyone could read that book and not see that the Book of Mormon is true." They forget that, unlike themselves, others have not had the witness of the Spirit and consequently fail to see the same meanings, the same correlations, and the same evidences that are being revealed to the member who has had the faith to investigate, has submitted to the test through prayer, and has received his answer through the witness of the Holy Ghost.

—Dee F. Green.\*

\*Brother Green has received his B.A. and M.A. degrees in archaeology from Brigham Young University and has completed one semester of graduate study at Tulane University, New Orleans, Louisiana. He has been granted a two-year research fellowship for work toward his Ph.D. at Southern Illinois University, which he will begin using this fall. Brother Green edited the *UAS Newsletter* for over two years, and his articles have appeared in that and other publications. He has served a mission to Uruguay, has held several teaching and executive posts in the Church, and was most recently elders quorum adviser for the River Grove First Ward, West Utah (Provo) Stake, and stake Young Men's music supervisor. He and his wife, Barbara Barry, are parents of one child, Michael.

# The Christian Person Demonstrates Qualities of Maturity

*Part I: Spiritual and Intellectual Maturity, by Reed H. Bradford*

## Main Idea

Throughout his lifetime, a Christian demonstrates spiritual, intellectual, emotional, and social growth.

Have you ever observed behavior of young children? Many times when they do not get what they want, they immediately begin to cry or shout or say very unkind things.

Have you ever met a person who had such set ideas or opinions that when you talked to him, he really did not listen to what you said but was only concerned in having you finish so that he could impose his set ideas upon you?

Have you ever gone home tired at night with some irritating problem on your mind and found yourself "taking your tiredness out" on members of your family?

Have you ever observed a person who is so self-centered that he finds it difficult to work well with others? He always imposes his own ways of doing things upon others but cannot understand that their ways of doing things may be just as efficient as his own.

Have you ever seen a person who, when some official in the Church does something which this individual considers to be wrong, quits coming to Church or participating in any of its activities? Such a person may say, "As long as so and so holds this position, I will never go to Church."

Have you ever seen an individual whose testimony of the Gospel of Jesus Christ is so weak that he is very inefficient in adhering to the teachings of the Saviour? He "goes through the motions" with regard to several of these teachings, but it is easy to see that his soul is not in it.

On one occasion Paul said:

*When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. (I Corinthians 13:11.)*

Children have many wonderful qualities, but they are also, as Paul implied, immature in many ways. It is truly a remarkable achievement for an individual to say as Paul said that he had developed through the years so that he had been able to take on the kind of behavior desired by our Heavenly Father.

(For Course 17, lesson of November 26, "A Latter-day Saint's Worship"; for Course 24, lesson of October 15, "Home Atmosphere"; for Course 27, lesson of November 12, "Losing Oneself"; and for home use.)

On one occasion the Lord said: "But verily, verily, I say unto you, that as many as receive me, to them will I give power to *become* the sons of God, . . ." (Doctrine and Covenants 11:30.) In other words, only when we are mature enough to behave in the way He has indicated will we have the privilege of living with Him in the celestial kingdom.

The Saviour said:

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven. (Matthew 7:21.)*

It should, therefore, be the goal of every Christian to try with all his ability to *become* the kind of person our Heavenly Father has indicated we should become. Only if we are successful in this effort will we be granted the privilege of living in the celestial kingdom or be able to experience the fullest measure of joy in this life.

It is possible to think of maturity in various aspects of one's personality. For example, somewhere around the ages of 25 or 30 one becomes physically mature. That is, he is as tall then as he ever will be throughout his life. Just as one can speak of physical maturity, so one can also speak of spiritual, intellectual, emotional, and social maturity. It should be emphasized that maturity in these fields is a continuing *process*; that is, one can continue to become more mature in the non-physical areas indicated. It is the purpose of this article to consider spiritual and intellectual maturity. A succeeding article will concern itself with emotional and social maturity.

## Spiritual Maturity

A spiritually mature person understands the main purpose of his life. Jesus indicated that all the things He did, including the teachings He gave, the Church He organized, and the voluntary giving of His life, were for the purpose that we might find eternal joy. The Saviour said:

*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (John 15:11.)*

This means that the individual must judge all his satisfactions in terms of whether or not they will bring him this eternal joy. The spiritually

mature Christian is one who has made "a personal commitment to the Saviour" to live in accordance with His teachings. He takes seriously the covenant he makes when he is baptized or when he is married in the temple or when he partakes of the sacrament. He understands that to take upon himself the name of the Saviour means to *understand* and to *live* His teachings. By so doing, he will achieve lasting satisfaction. He does the right things for the right reasons.

The spiritually mature person is one who avails himself of the love, the understanding, and the assistance of the Holy Ghost. He has an enduring faith in the ultimate purposes of his Heavenly Father. He realizes that human beings who are members of Christ's Church have varying degrees of perfection. But he, himself, tries to do his very best in whatever capacity he works, to represent the Saviour as well as possible, whether he be a lay member of the Church, a person who occupies a formal office, a parent, a child, or a teacher. His testimony is such that he would remain loyal even if all other Church members apostatized from the Church.

#### Intellectual Maturity

Man has been blessed with a great gift—the gift to think and reason. The intellectually mature person is one who strives to discover truth through this wonderful gift. He tries to see things as they are. He does not permit his emotions or feelings to color his conclusions. He examines his own experience to see, for example, whether he has been unconsciously conditioned to think in undesirable or imperfect ways. Perhaps he has been reared among people who have deep prejudices against some race or ethnic group. He, however, tries to look at these persons as human beings.

Perhaps someone confronts him with an idea which is quite different from an idea he has held for a long period of time. He does not reject this idea simply because it is different from his own. Rather, he tries to discover the facts and act accordingly.

When other people speak, he listens with a desire to see the value of their ideas. He tries to understand them.

Perhaps one of the finest examples of the kind of maturity discussed is found in the life of the Saviour. He had spent His life in trying to help people experience the same joy He had known. He had asked for no honors of men. He had no great material possessions. But some people had tragically misunderstood Him and had decided to crucify Him. As He was upon the cross, being ridiculed

by some, He said: ". . . Father, forgive them; for they know not what they do. . ." (*Luke 23:34*.) The Saviour was able to make this magnificent statement because of His knowledge of the eternity of life; because He knew that these people had done things which would bring them sorrow instead of joy; and because He loved His brothers and sisters.

Let His example be an example for all of us. Let us ask ourselves in everything that we do, "Is this the way the Saviour would behave under these circumstances?" If we will do this, we will constantly grow in knowledge, understanding, faith, a divine assurance that we have access to the spirit of the Holy Ghost and a full measure of joy.



### SUGGESTED AGENDA FOR HOME EVENING

#### Prayer.

Hymn: "Have I Done Any Good?" *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 58.—Family.

Discussion: What each family member learned in his Sunday School class, and how he will apply it in his life.

#### Musical Number.

Lesson: "The Christian Person Demonstrates Qualities of Maturity." (Part I — Spiritual and Intellectual Maturity.)

- A. Let each member of the family think of an example of when he or she acted in an immature way.
- B. Let each member of the family state what would have been a mature way to behave in such an experience.
- C. Discuss the question, "How can one increase his spiritual maturity or how can one become more intellectually mature in his thinking?"
- D. Let each member of the family purchase a small notebook. For several weeks have each write down the occasions in which he was rather immature in what he did—either spiritually or intellectually. In another section of the notebook, have each write down things he did which demonstrated an increase of maturity.

Hymn: "Dare to Do Right," *The Children Sing*, No. 108.—Children.

Scripture Memorization: Family will memorize *1 Corinthians 13:11*; and *Matthew 7:21*.

Activity: Chalkboard story, "Jesus Heals the Centurion's Servant."—Storyteller shows how the Roman officer was intellectually mature enough to learn something new from Jesus.

Hymn: "O Say What Is Truth?" *Hymns*, No. 143.—Family.

#### Prayer.

# Meet your friend, the Custodian

by Nettie E. Taylor



Whom do you see every Sunday when you go to Church? The bishop? Yes. Your friends? Yes. But another person you see whenever you go to Sunday School or any other meeting is the custodian of your ward—a man who works to make your Church building one of the most attractive places possible.

From the early hours of the morning—perhaps 5 a.m., in some cases—to the late hours of the night, your ward custodian is busy keeping the meetinghouse neat and clean and comfortable for you and for the Lord.

The custodian of your ward should not be considered as “just a janitor,” but he should be respected as the talented and fine man that he is.

(For Course 1a, lesson of November 19, “Our Many Helpers”; and for Course 1, lesson of October 15, “Thank You for Parents and Other Helpers,” and lesson of November 19, “Prayers at Sunday School.”)

As an example, let us talk about the custodian pictured in this story. He is typical of many of the capable men who are serving in this capacity throughout the Church.

Brother Blanchard Stoll takes a good deal of pride in the beautiful building he cares for—the Ensign Third and Fourth Ward (Ensign Stake) meetinghouse. He is an able carpenter, and has used his talent in constructing items of use and beauty at this beautiful, white building. When walking through this wardhouse, you will see all the floors shining and waxed; the walls are clean; the carpets are well vacuumed; and the lawns, shrubs and flowers outside are fresh and green. Many more fine things could be said about his caretaking work. But along with this, he is an outstanding ward member. He attends all his ward





*Brother Stoll keeps the carpets in the large meetinghouse well vacuumed.*

*Trimming shrubbery is another important job which custodians must do.*

*Before every meeting, Brother Stoll must put the chairs in proper order.*

*Richard, Brent, and Gene show Sister Johnson how they help Brother Stoll.*

*Touching up paint where it is needed is a job which requires special skill.*

*Early on Sunday morning Brother Stoll opens the windows for ventilation.*



*When light switches or other equipment in the ward house need repairing, Brother Stoll is the one who does the job.*



*Not only is Brother Stoll an outstanding custodian, but he also participates actively as a member of his ward.*

meetings and is often called on to chairman a ward banquet or other events. Prior to his appointment as custodian of the building, he was serving in the Sunday School superintendency, and he played the organ for various meetings. He served in the Scouting program for over thirty years, and he is presently serving as ward teacher supervisor.

This busy man finds time to greet ward members as they come to meetings, and he especially likes to make friends with the young people of the wards.

Because he is so good to them, the children who enjoy this building are anxious to help Brother Stoll keep it neat and clean. Sometimes they help him dust, and they pick up papers and other bits of waste which might be lying around. And as a

special incentive to keep the ward clean, the children of the Ensign Fourth Ward Primary contributed their pennies to buy a beautiful wastepaper basket for use in their lovely building.

When you think about Brother Stoll and the things you see him doing in these pictures, also think about the custodian of your meetinghouse. What can you do to help him with his tremendous task? Ask him what you might do; and, whenever you see paper or toys or books out of place, offer your help in putting them in order. Above all, let the fine man who serves you in this capacity know that you appreciate the work he does. Tell him in words and tell him in action—by the way you respect the building in which you meet which is dedicated to the work of the Lord.

# What Do Your Prayers Mean?

by Virgil B. Smith

**W**HAT do your prayers mean to you? What can they mean to other people? What do you think your prayers mean to God? Or to Satan? What *should* prayers mean?

To answer these questions, consider *when* and *where* and *how* you should pray, as well as for *whom* and for *what* you should pray, and *why*.

## When Should We Pray?

When some of the early Saints were persecuted in Missouri, the Lord knew they were much to blame and did not immediately rescue them, saying:

*In the day of their peace they esteemed lightly my counsel: but, in the day of their trouble, of necessity they feel after me.* (Doctrine and Covenants 101:8.)

The Prophet Amulek urged:

*Cry unto him . . . both morning, mid-day, and evening. . . Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually. . .* (Alma 34:21, 27.)

When should we pray? Paul said simply, "Pray without ceasing." (1 Thessalonians 5:17.)

## Where Should We Pray?

It is easier to say where we should *not* pray. Naturally we should ". . . go to the house of prayer . . ." (Doctrine and Covenants 59:9); but Amulek suggested also, "Cry unto him when ye are in your fields, . . ." and ". . . in your houses, . . ." and ". . . in your closets, and your secret places, and in your wilderness." (Alma 34:20, 21, 26.) "Pray in your families . . ." said the Saviour. (3 Nephi 18:21.)

## How Should We Pray?

Long or frequent prayers have no special virtue if they are only "vain repetitions" such as Christ warned against. (See Matthew 6:7.) If there is difficulty between you and another, it need not keep you from approaching the Lord in prayer if you ". . . first be reconciled to thy brother, and then come unto me with full purpose of heart, . . ." (3 Nephi 12:24.) And then you can ". . . pour out your souls. . ." (Alma 34:26.)

Our prayers should not be directed toward saints nor angels, but to our Father, and in the name of Jesus Christ. (See 3 Nephi 18:21.) Prayer should come from ". . . a sincere heart, with real intent, having faith in Christ, . . ." (Moroni 10:4.)

(For Course 13, lesson of November 5, "Prayer," and lesson of November 12, "Prayer and Testimony"; for teachers of Course 1, lesson of October 29, "Our Individual Prayers"; and of general interest.)

And when we realize how much more God does for us than we can do to repay Him, it is easy to ". . . rejoice evermore, and in everything give thanks; Waiting patiently on the Lord, . . ." (Doctrine and Covenants 98:1, 2.)

Note the appreciation expressed in the dedicatory prayer of the Idaho Falls Temple by President George Albert Smith:

*. . . In humility and with thanksgiving and with our hearts filled with gratitude unto Thee, we approach Thee through Thy Beloved Son, Jesus Christ, our elder Brother, who, through the great and exquisite sacrifice wrought out for us, magnanimous beyond our comprehension, made it possible that we might approach Thee. . .*<sup>1</sup>

Mormon urged, ". . . pray unto the Father with all the energy of heart, . . ." (Moroni 7:48.)

## For Whom Should We Pray?

Few who pray overlook themselves; but, on the other hand, one should not neglect himself. An essential part of repentance is confessing sin to the Father and asking His forgiveness. Of course, we should pray for our families, the Church, government officers, and even the souls of our enemies. The Prophet Joseph Smith's prayer at the dedication of the Kirtland Temple was divinely inspired:

*Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy, and afflicted ones of the earth; That their hearts may be softened when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name; that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all;*

*Remember all thy church, O Lord, with all their families, and all their immediate connections, . . .* (Doctrine and Covenants 109:54-56, 72.)

Part of praying for the good of our enemies is to ". . . cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness." (Alma 34:22, 23.)

The publication of the Book of Mormon is a witness that thoughtful Nephite prophets ". . . did

<sup>1</sup>N. B. Lundwall, *Temples of the Most High*, 1960; Bookcraft, Inc., Salt Lake City; page 182.

leave a blessing upon this land in their prayers, . . .” for:

*. . . This work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.* (Doctrine and Covenants 10:50, 46.)

#### For What Should We Pray?

The Zoramites were taught to pray for their food and clothing supplies: “Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase.” (*Alma 34:24, 25.*)

Other worthy requests of prayer are gifts of the Spirit.

*. . . And that ye may not be deceived seek ye earnestly the best gifts, always remembering . . . they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; . . .* (Doctrine and Covenants 46:8, 9.)

Such spiritual gifts are: knowledge that Christ is the Saviour; belief that He lives; wisdom; knowledge; faith to heal or be healed; working miracles; discerning spirits; speaking tongues, interpreting tongues; and prophecy.

In any case, an effective prayer fits the will of God. “He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.” (Doctrine and Covenants 46:30.)

President Wilford Woodruff prayed this way:

*Our Father in heaven, . . . we, Thy children . . . humbly plead . . . that our sins may be remembered no more against us forever. . . And may it graciously please Thee to hearken unto our petitions, answer them according to Thine infinite wisdom and love, and grant that the blessings which we seek may be bestowed upon us, . . . inasmuch as we seek with purity of heart and fullness of purpose to do Thy will and glorify Thy name.<sup>2</sup>*

#### Why Should We Pray?

Inasmuch as “. . . your Father knoweth what things ye have need of before ye ask him” (3 *Nephi* 13:8), why bother to pray?

We should pray—if for no other reason—because of fervent gratitude for the blessings of life, of friends, of families; of freedom and peace; of joy found in the Gospel through the infinite atonement of Christ!

Whether we pray or not, our Father will remain just and merciful and will continue to radiate the light of truth and send out words of life. But when we are not tuned through prayer, we are blind and deaf to those messages.

If we are not satisfied with our limited human knowledge, we must seek greater knowledge from the Creator. If we are not at peace with ourselves or our families, we had better find the inner peace

that only prayer and faithfulness can bring. If we are not satisfied with cold war or legislated “peace,” should we not seek the help which built the Constitution of the United States? Note this part of President George Albert Smith’s prayer:

*We pray Thee that Thou wilt inspire good and just men everywhere to be willing to sacrifice for, support and uphold the Constitution and the government set up under it and thereby preserve for man his agency. . . We pray that kings and rulers and the peoples of all nations under heaven may be persuaded of the blessings enjoyed by the people of this land by reason of their freedom under Thy guidance and be constrained to adopt similar governmental systems, thus to fulfill the ancient prophecy of Isaiah that “out of Zion shall go forth the law. . .”<sup>3</sup>*

Our prayers can break down barriers between us and our Father, and at the same time build up protection against Satan: “. . . ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, . . .” (3 *Nephi* 18:18.) Prayers remind us of blessings and build faith. Note this in President Woodruff’s prayer:

*Almighty Father, increase within us the powers of that faith delivered to . . . Thy Saints. Strengthen us by the memories of the glorious deliverances of the past, by the remembrance of the sacred covenants that Thou hast made with us, so that, when evil overshadows us, when trouble encompasses us, when we pass through the valley of humiliation, we may not falter, may not doubt, but in the strength of Thy Holy name may accomplish all Thy righteous purposes with regard to us, fill the measure of our creation, and triumph gloriously, by Thy grace, over every besetting sin, be redeemed from every evil, and be numbered in the kingdom of heaven amongst those who shall dwell in Thy presence forever.<sup>4</sup>*

In spite of all the light He radiates, our souls are in darkness without prayer.

#### True Prayer Is More than Words

At the end of his eloquent sermon on prayer, Amulek said:

*. . . Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.* (*Alma 34:28.*)

Progress through prayer is helped not only by service, but also by thorough reading and thinking on the subject of the prayer.

Such are the seeds we must sow if we wish to reap the richest harvests of prayer.

<sup>2</sup>N. B. Lundwall, *Temples of the Most High*; pages 188, 189.  
<sup>3</sup>N. B. Lundwall, *Temples of the Most High*; page 128.

<sup>4</sup>N. B. Lundwall, *Temples of the Most High*; page 117.



**DON'T** take money, candy, nor treats from stranger. If someone you do not know offers you such things, you or your parents should report it to the police.



**DON'T** go with strangers when they ask for directions. Be polite to those who ask for information, but never go along to show them the way personally.

## Signs of danger for children and teen-agers

Arranged from materials in an information folder from the Salt Lake City Police Department and an article by J. Edgar Hoover in the Oct. 27, 1957 edition of *This Week* magazine. Used by permission.

Children are loved for their friendliness. But that friendliness can make them the victims of criminals if the children do not follow these rules. Children, parents, and leaders of children, always keep them in mind!

### For All Children and Teen-agers

Be polite to strangers who ask directions, but never go part way with them.

Never take money, candy, nor treats from a stranger.

Never go with strangers who offer you a job with pay.

Never take rides from persons you do not know.

Never wait nor play around restrooms. Always leave right away.

Never play alone in empty buildings; keep together.

Do not wander away alone from the crowd at picnics and outings. Stay within calling distance.

Remember that police officers are your friends. Report to the police (or ask your parents or another adult to report) when one of these things happens:

When a stranger tries to touch or talk to you in the movies.

When a stranger asks you to go with him.

When a stranger tries to join in your play.

When a stranger tries to make you disobey any of these rules.

Always try to remember what the stranger looked like.

Always report any stranger you see hanging around on foot or in a car near your school, playground or other places where you play.

Report to your teacher, policeman, mailman, bus driver, or parent.

Always try to get the license number of the car. Write it with a pencil or scratch it with a stick in the dirt or with a stone on the sidewalk.

### For Teen-agers

If any stranger—or even a slight acquaintance—makes improper advances, tell your parents immediately.

If you know of any pornographic pictures or literature being passed around, notify your parents immediately.

Know your date! Don't go out on "blind dates" unless another couple is along—and even then be cautious. (If someone phones and says he is a friend of Jack Jones, tell him you'd be glad to have Jack Jones introduce him.)

Stay out of "Lovers' Lanes."

Don't ask for trouble—dress sensibly.

Be very careful about accepting work from a stranger. Make sure that the person is a respectable businessman.

Don't go about the house half-dressed.

Never, never hitchhike! And never pick a hitchhiker up!

(Some of these rules are for girls, but boys should know them, too, in order to protect sisters or girl friends.)

(For all children, teen-agers, parents and teachers.)

# "Irrigation"

## THE STORY

The trek had been a hard one. For months the first company of Saints had traveled the long, wearisome miles. Now their journey was almost at an end. But just a few days before reaching the Great Salt Lake Valley, Brigham Young and some of the other Pioneers became ill with mountain fever. Everyone in the company knew how important each day was in locating their new home, so it was decided that Orson Pratt should lead a group and travel ahead of the main company. They were to make a road and locate the Salt Lake Valley. Brigham Young and the others were to follow later.

So, on July 13, 1847, Orson Pratt's group of 42 men and 23 wagons pushed ahead. Heber C. Kimball and others stayed behind with their leader, Brigham Young.

On July 19, Orson Pratt and John Brown saw the Valley of the Great Salt Lake from the top of a mountain peak they climbed, near what is now called East Canyon. They were the first Mormon Pioneers to see the Valley.

On July 22, 1847, Orson Pratt, George A. Smith, and seven others came into the Valley and set up a camp on the banks of Canyon Creek and explored the Valley to the north and west. They returned and met Orson Pratt's company, which by this time was encamped in the Valley.

On the next day, messengers were sent to Brigham Young that the vanguard company led by Orson Pratt had arrived in the Valley. The camp was on the bank of a stream; and after their arrival, near the banks of City Creek, plowing was commenced. The soil was so hard and parched that one of the plow points was broken. So the men dammed off the nearby stream and turned water on the thirsty ground. After the ground was soaked, the plowing was much easier. Three plows the men had brought with them were kept busy until five acres were plowed that day. Potatoes and other seeds were planted that day and the next day. The men again turned the water from the creek onto the land and gave it a good soaking.

Irrigation in many lands was practiced at a very early time in man's history. We find that in Egypt, India, China, Mesopotamia and South America, men learned to use the surplus water by guiding it into dikes and ditches. Later canals were built to bring water to the land. Reservoirs were built to store up water for use at a future time. Many primitive water-raising devices of long ago are still used in Egypt, China, India and other countries. Irrigation has been carried on extensively in Italy, France, and Spain. In North America, irrigation was carried on at an early time among the Indians and the Spanish in the valley of the Rio Grande.

The Mormon settlers in the Salt Lake Valley were the first among the Anglo-Saxon people to practice the art of irrigation on such a large scale. Some twenty years later, irrigation was begun in Colorado and California; and from these early beginnings, this practice of applying water to the soil spread to other parts of the arid west.

In Salt Lake City as well as in other communities, the biggest problem facing the Pioneers was that of providing food quickly. While some people plowed and fenced farm lands, others constructed dams

*(Concluded on opposite back of picture.)*





Detail from Mural Painting  
by Edward T. Grigware.

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## IRRIGATION

## "Irrigation"

### THE STORY (Concluded)

across the streams of water and quickly made irrigation ditches, bringing water upon the land in the quickest and easiest way possible. As more Saints entered the Valley, old ditches had to be made longer and longer, and their water-carrying capacity increased. The course of the water need to be changed, also.

Through cooperative effort, all canals and ditches were built. The amount of water distributed to each farmer was determined by the amount of land he had and the work he had done in helping build the ditches. Water was used in rotation, which gave a rather large stream of water to be used by each farmer once every several days.

In the fall of 1848, a plan was made at Salt Lake City and used by other communities later. By this plan, the management of the irrigation water was under the control of the bishop. He was not only the spiritual leader of the ward, but it was he who directed the construction of ditches whereby the water could be led to each block in his ward. It was the bishop, also, who, in the early days, directed the construction of canals and the building of bridges, churches and forts needed by the people. These were magnificent cooperative efforts. The bishop also allotted farm lands and water rights. He was an important factor in the Utah irrigation system.

It is interesting to note also that the high council of the stake directed the building of the principal canals and ditches, but that they allotted the work to the bishops, making them responsible for its completion.

From the beginning of irrigation in Utah, all canals and ditches and their waters were owned and kept up by the water users. They elected officers, the most important being the watermaster. His duties were many. He had to see that the water was distributed fairly, that dams, headgates and ditches were kept in good order; and he had to notify each water owner of when to irrigate.

By 1869 the people of the state had built 215 canals, which totaled in length about one thousand miles at an estimated cost of \$1,700 a mile. Most of the water, which irrigated 167,000 acres of land, was owned cooperatively. "The people of Utah had supplied the labor themselves to build the canals and reclaim the lands." The canals were built, owned, and operated by the farmer. "This achievement in Utah constitutes one of the greatest and most successful cooperative undertakings in the history of America."<sup>1</sup>

### THE PICTURE

Modern irrigation had begun when the Saints diverted one of the streams flowing from the mountains onto the hard, sun-baked soil. What a challenge it must have been to these people who had come from the lush farm lands of Illinois and Iowa to get crops to grow in this arid desert land! But that they did do it speaks well for their courage, stamina and indomitable will.

In the picture, by Edward T. Grigware, we see a farmer, shovel in hand, diverting the water onto the land. Ahead he can see the fruits of his labors, for the Saints, by their hard work, truly made the desert "blossom as a rose."

—Hazel W. Lewis.

<sup>1</sup>Milton R. Hunter, *Utah, the Story of Her People*, 1946; Deseret News Press, Salt Lake City, Utah; page 261.



*The centurion said, "Lord, trouble not thyself:  
for I am not worthy that thou shouldst  
enter under my roof."*



A CHALKBOARD STORY

## Jesus Heals the Centurion's Servant

by Marie F. Felt

NOT many miles from Nazareth, where Jesus lived when He was a small boy, was the beautiful Sea of Galilee. Its waters were very blue and often peaceful. The many flowers that grew along its shores had brilliant colors. People loved to be near the lake because of its great beauty.

On its northern shore was the city of Capernaum. It was in this city that Jesus lived after He left Nazareth. Peter and several others of Jesus' disciples had their homes there.

One day as Jesus was returning to Capernaum, He was met by a number of Jewish elders. They were bringing to Him a message from the commander of the Roman soldiers stationed in that city. This commander was called a centurion because he had charge of 100 soldiers. It was the business of these soldiers to see that the people obeyed the laws of the land.

This Roman leader was a very kind man—a man of good works. He loved the Jewish people, and they loved him. To show them how much he loved them, he had built a synagogue (meeting-house) where they might go to worship our Heavenly Father.

Now the centurion had a servant who was very dear to him. The servant became sick and was about to die. The commander felt sad. It was then that he called in the elders of the Jews and asked them to go to Jesus and ask Him to heal his

servant who had been so faithful. He knew that Jesus could do it if He would.

It was with this message that the Jewish elders met Jesus as He entered Capernaum. They pleaded with Him to heal the servant because the centurion had been so good to them. Had he not built them a synagogue where they might go to worship their Heavenly Father? They thought him worthy to receive the blessing he asked for.

So it was that Jesus started with them toward the home of this soldier. As they were nearing the house, other friends met them with another message from the centurion. It said:

*... Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

He meant that if he, who was just a man, could command other people and be obeyed, Jesus was surely so powerful that He could just speak and whatever He commanded would be done, without His having to attend to it in person. The centurion knew that Jesus was far greater than he himself could ever be.

Now Jesus was surprised and astonished to see a Roman soldier exhibiting so much faith in the power of God. Usually these people worshiped false gods, which were often made of stone. Jesus turned to the people who had followed Him and said: "...

(For lessons on faith and maturity; and of general interest.)

I say unto you, I have not found so great faith, no, not in Israel." (*Luke 7:6-9.*) He meant that not one of the Jews throughout the whole land had shown that they believed as much in the power of our Heavenly Father as had this Roman.

The friends of the centurion then left Jesus. Upon arriving at the centurion's home, they found the servant well and happy. All rejoiced at his recovery, especially the centurion who, with a thankful heart, praised God for restoring his servant to him.

### How to Present the Chalkboard Story

#### Order of Episodes:

##### Scene I:

*Scenery:* With the side of your chalk, draw a lake on

one side of the board and buildings in the background representing the city of Capernaum. Now draw a road leading to the city.

*Action:* On the road, draw Jesus returning to Capernaum. He is met by several Jewish elders. They have come to ask that Jesus do the centurion a favor. They want Jesus to heal the centurion's servant.

##### Scene II:

*Scenery:* A street scene in the city of Capernaum. The house featured is that of the centurion.

*Action:* Jesus and His friends are seen nearing the centurion's home. They are met by other friends of the centurion. They have a message for Jesus. Jesus expresses His amazement at the faith of the centurion.

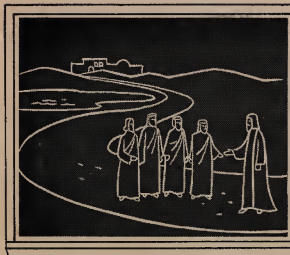
##### Scene III:

*Scenery:* Interior scene in the centurion's home.

*Action:* The friends leave Jesus and go to the centurion's home. They find the centurion and his servant there. The servant is fully recovered. All rejoice.

### Suggested Scene Staging

Scene I



Scene II



Scene III



### Photo and Art Credits

*Three Lions, Inc.*; photo; Outside Front Cover.  
*Alvin Gittins*; art; 289.  
*Ralph T. Clark*; photo; 291.  
*LDS Church Information Service*; photo; 293.  
*Harold T. Kilbourn*; art; 295.  
*Deseret News Church Section*; photo; 296.  
*Sherman T. Martin*; art; 298, 301, 310, 314, Outside Back Cover.  
*Leland VanWagoner*; photos; 302, 303, 309.  
 302—Kim Howell, son of Mr. and Mrs. Dale Howell; Marianne Heiner, daughter of Dr. and Mrs. Douglas C. Heiner; They are of the Ensign Fourth Ward, Ensign Stake. Blanchard Stoll of the Ensign Third Ward, Ensign Stake.  
 303—Richard Kitterman, son of Mr. and Mrs. Harold T. Kitterman; Brent and Gene Savage, sons of Mr. and

Mrs. N. Eugene Savage; Mrs. Delbert C. (Carolyn) Johnson; and Blanchard Stoll. They are of the Ensign Third Ward, Ensign Stake.  
 309—Hartmut Wesemann, son of Mr. and Mrs. Arthur Wesemann; Grant Hegerhorst, son of Mr. and Mrs. William Hegerhorst; Virginia Gygi, daughter of Mr. and Mrs. Raymond W. Gygi; Pamela Fritsch, daughter of Mr. and Mrs. Raymond W. Fritsch; Johnny Peterson, son of Mr. and Mrs. Dean J. Peterson; Marcie Stevenson, daughter of Mr. and Mrs. Wilford S. Stevenson, Jr.; Steven Zumwalt, son of Mr. and Mrs. Jackson O. Zumwalt; Paul Warner, son of Mr. and Mrs. Marven K. Warner; Arlyn Shapiro, son of Mr. and Mrs. Morris Shapiro; Benny Anderson, son of Mr. and Mrs. LaRoy H. Anderson; Susan Venema, daughter of Mr. and Mrs. Lucas A. Venema;

Sharon Bischoff, daughter of Mr. and Mrs. Robert Bischoff; Ormond Richter, son of Mr. and Mrs. Fred H. Richter; Linda and Betty Jean Fenstermaker, daughters of Mr. and Mrs. Earl G. Fenstermaker; Janet Evans, daughter of Mr. and Mrs. Brigham P. Evans. Teacher: Mrs. George A. (Shirley) Phelps. They are the Course 5 children from the Cannon Ward, Cannon Stake.  
*Deseret News*; photos; 306, 321.  
*Edward T. Grigware*; art; Center Spread.  
*William M. Johnson*; art; 307, 308, 317, 319, 320.  
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*Cox Studio, Warsaw Indiana*; photo; 316.  
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*Richard F. Carter*; photo retouching.



The true meaning of Christmas can be impressed on children more effectively in classroom presentations.



Children can be taught to express their gratitude to the Lord through classroom testimony bearing.



#### JUNIOR SUNDAY SCHOOL

## Special days are observed during the class period

Thanksgiving lessons with visual aids introduced in the classroom will give new meaning to this holiday.

**T**HE question has been asked, "Should there be a testimony meeting held for Junior Sunday School children in their worship services?"

All testimony meetings are held under the direction of the bishop. The Sunday School program does not provide for a Junior Sunday School testimony meeting but is planned to fill all of the allotted time with the teaching of Gospel principles and with giving the children both personal and vicarious experiences in living these principles.

This does not eliminate the possibility of teachers helping children to express gratitude to their Heavenly Father in the class for things they appreciate. Manuals for Courses 4 and 5 sug-

gest testimony bearing as it fits into an outlined lesson.

Another question which is often asked is, "Why do we not have special holiday programs that take up the full Sunday School period?"

Christmas, Easter, Mother's Day and Thanksgiving are the holidays given emphasis in the Sunday School. The spirit of the most beautiful worship service, including special songs and inspirational presentations for these days, is still not the best way of helping children to appreciate these days. The responsibility of the Sunday School is to teach the Gospel. The manuals are written to give the children class experiences that can give meaning and spirituality to these special days.

In cases where manuals do not provide lessons for these days, material from *The Instructor* may be used. An example of such material is the dramatization, "A Bright New Star," on page 318 of this issue.

There is also the practical problem of housing to consider where full-time programs are concerned. Many wards have "double-session, double-use" schedules which make it physically impossible to have a prolonged program. There are other places where several wards use the same chapel, and this presents the same problem.

In any case, small intimate groups afford the best way of teaching the children to be appreciative.

—Claribel W. Aldous.



## “Instructor” use is up to you!

Throughout much of the Northern Hemisphere, September is a good time for fresh starts. The youngsters are back in school. Most families have returned from vacations. Even the very crispness of the air is conducive to new plans and to a new determination to carry them out. That is why we urge you this month to pay particular attention to the 1961-62 *Instructor* Subscription and Use program in your stake.

In a survey conducted last year, more stakes favored a fall “kickoff” for the *Instructor* Subscription and Use program over any other period. There is much merit in this choice. Not only is fall a good time for new plans, but it precedes the first-of-the-year changeover to new Sunday School courses and the seemingly inevitable coincidence of high teacher turnover. The best solution to this problem, of course, is to find ways to keep our capable and experienced teachers in service. But failing this, if we must have new teachers, let us provide the best tools and instructions to help them succeed.

One of the most important of these teaching tools is *The Instructor*—as we have reiterated many times before. Yet, throughout the Church, only some 58 per cent of the Sunday School officers and teachers subscribe to *The Instructor*. Why? We can only assume that the 42 per cent who do not subscribe have not been properly introduced to the magazine and are not sufficiently familiar with it to realize the wonderful teaching helps they are missing.

In a survey conducted among the relatively small number of subscribers who did not renew their *Instructor* subscriptions last year, two reasons were given most frequently: “I can’t afford the money,” and “I can’t afford the time to read.” The first may be an acceptable answer in a few hardship cases. Some people simply cannot spare the \$3. Yet most of us can afford the things we feel we really need. How many people do we know who can afford to buy anything they wish? For most of us it is a matter of choice. Do we pay \$3 for the temporary pleasures of an evening at the movies, or do we spend this money for a Church teaching magazine that will give us pleasure and satisfaction and spiritual sustenance throughout the year?

Then again there is that matter of time. It is a rare person indeed who has time to do everything he wishes. Most of us have to budget our time as we do our money. And we can budget it wisely or foolishly. There are a few fine things on television; but, as the critics have repeatedly pointed out, there are far more hours filled with crime and violence—or with meaningless monotony. Could we spend a few of these hours to better advantage with *The Instructor*? There must be a few precious minutes, or even hours, in each week that we could use profitably to read more of the things of the Spirit and more of the things that will make us better teachers and better administrators in the Sunday School.

We should like you to convey the importance of *Instructor* use to every teacher in your Sunday School faculty—new teachers and experienced ones alike. And, in addition, make plans now with your *Instructor* Use Director to follow up with a program of *Instructor* use.

We should like every superintendent to give serious attention to these four questions:

1. *Who is responsible for the INSTRUCTOR program in your ward or stake?*

You may delegate this to one of your assistants, and he, in turn, to a well-qualified *Instructor* Use Director; but the final responsibility for its success or failure remains with you, as chief administrator of Sunday School matters in your ward or stake.

2. *Do you have a full-time Instructor Use Director in your ward or stake?*

This is a year-around job of counseling teachers on *Instructor* “use.” It can be done most effectively by someone who is a devoted, informed user of the magazine, and one who is familiar with the needs of Gospel teachers.

3. *What plans have you made to be sure that each new member of your Sunday School faculty is an INSTRUCTOR subscriber, and that each present member has kept his Instructor subscription in force? How does the record of Instructor subscriptions in your ward or stake compare with Church-wide averages? Are you content to be “just about average,” or even below?*

4. *What plans have you made to give each par-*

ent in your ward or stake an opportunity to subscribe to THE INSTRUCTOR and to use the articles, stories, illustrations, and how-to-do-it suggestions in their family night Gospel teaching activities?

If you can answer these four questions to your own satisfaction, you are well on the way to success in your 1961-62 *Instructor* Subscription and Use program.  
—G. Robert Ruff.

## Answers to Your Questions

### Why Is Sacrament Served in Sunday School?

*Why is the sacrament administered in Sunday School?*

A. The sacrament was made a part of the Sunday School program by the First Presidency of the Church in 1877. The reverential spirituality resulting from the quiet contemplation of the goodness of Jesus and our commitment to live by His principles mentioned in the sacramental prayers is of the greatest significance in teaching the Gospel to young and old, which is the assignment of the Sunday School. Young children who do not come to sacrament meeting may, in Sunday School, observe order and watch as their older brothers prepare, bless, and pass the sacrament. To my mind, the time spent on the sacrament is the number one

contribution to Gospel knowledge and testimony. (See pages 291 and 294 of this issue.)

—General Superintendent George R. Hill.

### What Are Duties of Instructor Use Director?

*Q. Does the Instructor Use Director in the ward have any responsibility other than for the selling of THE INSTRUCTOR?*

A. He is doing only part of his job if he is merely selling the magazine. The Instructor Use Director is a counselor to teachers and should work with them throughout the year and help them find the material that will be of greatest benefit to them in their classes. He should also arrange to offer to parents *The Instructor*, and tell them the values of it in their homes. (See page 310 of this issue.)

—Superintendent Lynn S. Richards.

## Memorized Recitations

### COURSES 9 AND 15

for Nov. 5, 1961

To be memorized by students in Courses 9 and 15 during September and October, and recited in the worship service November 5 (taken from Course 9, *Leaders of the Scriptures*, and Course 15, *Life in Ancient America*).

### COURSE 9:

"Seek ye the Lord while he may

be found, call ye upon him while he is near:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; . . ."

—Isaiah 55:6, 7.

### COURSE 15:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

—3 Nephi 11:7.

### Coming Events

Sept. 17, 1961

Sunday School

Budget Fund Sunday

• • •

Sept. 24, 1961

Suggested Date to Begin  
Teacher Training Classes

• • •

Sept. 29, 30, Oct. 1, 1961  
Semi-annual

General Conference

• • •

Oct. 1, 1961

Semi-annual

Sunday School Conference

## The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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HUGH B. BROWN, Adviser to the General Board.

# IS YOUR WORSHIP FROM THE HEART??



CHRIST TAUGHT BY EXAMPLE  
THAT TRUE WORSHIP MUST BE  
THE RESULT OF INNER FEEL-  
INGS OF DEEP REVERENCE  
AND VENERATION FOR DEITY.

*Teacher Improvement  
Lesson, Monthly  
Preparation Meeting,  
November, 1961*

WE teach reverence by *being* reverent. Let every teacher examine his own motivations and practices of worship. Students will reflect the attitudes of their teacher.

Far too many of our Church services are conducted which lack the real feeling of true worship. They are mere repetitions of form. The mechanics of the service are there, but they are void of spiritual power. A Church service can become, and often is, as mechanical as an assembly line in modern industry.

To keep services from becoming mechanical, Paul wrote to the Corinthians as follows:

*... I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. (I Corinthians 14:15.)*

He knew that prayers frequently do not rise above the plane of vain repetitions. A parrot can be taught to say the words of a prayer; but there is a marked difference between a parrot's repetition of words and the fervent prayer of a Joseph Smith or an Alma, who opened wide channels of communication between God and man. Aware that the act of prayer can fall to the mechanical level, Elder James E. Talmage of the Council of the Twelve frequently used to caution the Saints by saying, in substance: "Oh, I know that you say your prayers, but how many of you really pray?"

King Claudius, in Shakespeare's *Hamlet*, recognized this need for humility and sincerity in prayer when he said:

*My words fly up, my thoughts remain below:  
Words without thoughts never to heaven go.*  
—*Hamlet*, Act III, Scene III.

Paul also knew that groups often do not sing with the spirit and with the understanding. The singing in our services all too frequently lacks sincerity and enthusiasm. Only as we understand and

(For Course 17, lesson of November 26, "A Latter-day Saint's Worship"; and for Gospel teachers.)

by Leland H. Monson

feel the power of the message of the lyrics and let the musical accompaniment sing these messages into our hearts will the mechanical nature of our singing disappear.

A mechanical worship service does not feed the soul of man. It lacks the moving power of the spirit. There is as much difference between a mechanical and a deeply spiritual Church service as there is between the music of the organ grinder and the organ music played by Alexander Schreiner. Paul stressed the idea when he said: "... the letter killeth, but the spirit giveth life." (II Corinthians 3:6.)

Since worship is a learned behavior, we can learn more about how to worship. Our first step is an awareness that there exists a Being who has powers which transcend our own. As we become aware of the smallness of our powers and our knowledge in comparison with God's, we begin to revere Him. We need the spirit of the old pioneer who stood on the south rim of the Grand Canyon of the Colorado and marveled at the majestic and sublime chasm. He saw the extent and grandeur of God's creations. Humility entered every fiber of his being, and he wrote:

*I never knew how small I was  
'Till I stood there on the rim,  
'A-lookin' at God's great handiwork  
And comparin' myself to Him.*

Until we can see the glory and grandeur of God in everything about us, we shall find it difficult to revere Him. On the other hand, when we become aware of our finiteness and His infiniteness, we create in ourselves an attitude of reverence. Reversing the works of an Almighty Power, we learn to look upon Him with profound respect and honor.

True worship, then, is a sort of dedication to the Master and His way of life. The worship service should turn our minds away from lesser things and focus attention on the Supreme Being.

Two approaches can be used to train people to

be reverent and worshipful in a Church service: 1. Control the outward behavior. 2. Effect an inner transformation. Certainly, controlling the outward behavior is necessary and helpful. We must recognize, however, that forced quietude does not necessarily create a reverent spirit in a Churchgoer. Tip-toeing into a worship service may not be reverence. Perfect silence may exist during the administration and passing of the sacrament and yet the sacramental service may be very ineffective. If the people do not focus their minds on Jesus, then the purpose of the sacrament has not been fulfilled. Reverence is an inner feeling or an attitude. Until one feels reverence for Deity, there can be no real worship. The outward behavior in Church should be the immediate result of an inner feeling. When the right inner feeling is present, then genuine worship can take place.

Worship will be engaged in by people when they feel that it strengthens them. When they become aware that during periods of meditation on the Master they can tap reservoirs of power not available from other sources, then they will worship.

If a child is taught to admire and respect an all-powerful and kind Divine Being, he will look upon Him with wonder, awe, and love. If he discovers that older people have this same feeling and manifest it in an attitude of quiet worshipfulness, then the child will activate his heartfelt reverence in the same way. However, to move boys and girls to follow an external form of behavior in Church without first creating an inner feeling of reverence for God is to invite failure so far as true worship is concerned. Worshipful attitudes are not necessarily acquired by forced patterns of behavior. External conduct does not constitute reverence in childhood. Children must be moved to worship by an inner feeling of deep respect and veneration. Only then will the worship services become a source of strength and power sufficient to transform a human life.

# "Have I Done Any Good?"

Senior Sunday School Hymn for the Month of November



"Have I Done Any Good?" author and composer, Will L. Thompson; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 58.

This wonderful, happy, spiritual song is, technically speaking, not a hymn because it is not specifically addressed to Deity. It is, however, a spiritual song to be sung before the Lord by His children of every age.

What good is it if we sing to our Heavenly Father merely in adoration? He would surely rather have us do the work that is at hand, and there is much of it in the Church of Jesus Christ in these latter days. He would rather have us "put our shoulder to the wheel," and "push along" this great latter-day work. Even in the Old Testament days, Samuel said:

*... Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (1 Samuel 15:22.)*

So we Latter-day Saints, living in the light of the everlasting Gospel, ask ourselves at the end of every day: "Have I done any good in the world today? Have I done my ward teaching? Have I prepared my Sunday School lesson? Have I attended the preparation meeting? Am I in time to attend Sunday School teachers' prayer meeting? Have I telephoned or called on those people who need to be in Sunday School, but who are habitually absent? Am I warning them to the work of the Lord with my persistent invitations?"

It is our firm belief that we should fear no toil nor labor and that we should wend our way with joy. Our missionaries are telling themselves every day that their fears are without any foundation and that the Lord is truly with them in their work. Yet, how much we fear to spread the Gospel message to our acquaintances. We fear to perfect the Saints and to perfect ourselves! We actually fear to do any good, in some instances.

What shall we do about it, then? Let us sing this song of action, of enthusiasm, asking ourselves,

"Have I done any good in the world today?" This question lies heavily on the minds of those Church members who are not present in Sunday School, those who carry no assignments in the work of the Church, those who know not the joy and personal development which comes from service in the Church.

#### To the Chorister:

Choristers will find some difficulties in directing this tune six-eight time, especially in beginning the first phrase. Demonstrate and practice it in preparation meeting. The technique: Six beats per measure would be too many fast beats. Therefore, we beat two slow beats per measure throughout the tune. But begin the first fractional measure by swinging the arms slowly outward on beats four and five; then bring your hand upward to begin singing on beat six. Continue beating two slow beats per measure.

There are several places in the melody where we take some liberties quite by good habit. Merely lead these places gently in order to keep the singing together. That is all that is really necessary.

#### To the Organist:

Organists may need to practice this music in order to play it in good rhythm and with correct notes. Feel free to play this music with the hands only, leaving out the pedals, because this music was really written in the style for piano playing. This is happy music, so use a bright tone color with many four-foot and two-foot stops.

In playing this music, it is particularly necessary that the organist be able to see the chorister's beats at the same time that the notes are being read. The eyes of the organist will naturally need to be on the music, but the chorister's beats should be clearly seen out of the "corner of the eye." The chorister should stand in such a place where the organist can see him easily without taking his eyes off the music. Only a very few organists know the music from memory.



## Junior Sunday School Hymns for the Month of November

"O My Father"; author, Eliza R. Snow; composer, James Mc-Granahan; *The Children Sing*, No. 76.

"The First Christmas"; author, Emilie Poulsson; composer, Margaret Bradford Morton; *The Children Sing*, No. 159.

This month little children in the Junior Sunday School are to become acquainted with two numbers. "O My Father," one of our great Latter-day Saint hymns, is to be used as a *listening* experience; "The First Christmas" is to be taught as a *singing* experience.

We have a rich heritage of Gospel hymns given us by our early Pioneers. While children might not understand the full meaning of these hymns, they may participate by listening or singing. Recognizing the tune and some of the words help boys and girls become familiar with hymns. As they grow older, the true Gospel message will be understood.

### To the Chorister:

"O My Father" is one of the best loved hymns of the Church. It is doctrinal in content. The first verse tells of our pre-existence when we dwelt with our Heavenly Father.

The hymn may be presented to children by having the chorister sing the first two lines of the first verse or the complete verse.

"The First Christmas" is one of the musical selections to be used in the suggested Christmas program for the Junior Sunday School. Children will enjoy singing about the Christ child "cradled on the fragrant hay." The phrase, "long ago on Christmas," is repeated three times, each phrase having a different tune.

Choristers may introduce the hymn by the whole-song method. Children will learn the repeated phrase first. Then as the chorister

repeats the entire song, more children will begin singing all the words.

Set No. 2 of the Flannel Cut-outs for *The Children Sing* has a Christmas group that may be used effectively when presenting the hymn.

### To the Organist:

The organist may use "O My Father" as a prelude several times in a month so as to familiarize boys and girls with the tune. More details will be given in the preparation meeting helps.

The organist should play "The First Christmas" at a moderate *tempo*. The melody, or top notes of the right hand, should be stressed.

The following is a list of additional numbers from *The Children Sing* that are to be sung on the suggested Christmas program: "Far, Far Away on Judea's Plains," No. 163; "Christ-

mas Cradle Song," No. 153; "I Think When I Read That Sweet Story," No. 9; and "Jesus, Once of Humble Birth," No. 15.

"O Holy Night," by Adolphe Adam, is the instrumental selection for November. It is found on page 22 of the supplementary book entitled *Chapel Echoes*, compiled and arranged by Rob Roy Peery. While many children will be unfamiliar with the tune at such an early age, there will be others who will recognize it. The music is appropriate for the prelude, especially at Christmas time.

The melody begins in the left hand, then changes to the right hand. A melody that transfers from one hand to another must be kept smooth and well connected during the change. Melodies vary as to support needed by the accompanying hand. As the melody notes in this piece are single ones, it will be well to play the accompaniment softly.

—Florence S. Allen.

### November Sacrament Gems

#### FOR SENIOR SUNDAY SCHOOL

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."<sup>1</sup>

<sup>1</sup>Moses 1:39.

#### FOR JUNIOR SUNDAY SCHOOL

Jesus said:  
"If ye love me, keep my commandments."<sup>2</sup>

<sup>2</sup>John 14:15.

### Music to Accompany November Sacrament Gems

LENTO

GERRIT DE JONG JR.

# Gospel Teaching I Remember Best

by W. Howard Thompson

WHEN I was 4 years old, my mother died, leaving father with three small children. Father gave up the building trade and bought a farm at Hamilton's Fort, just outside Cedar City, Utah, so he could be with us children more, and we became his constant companions.

Here he served as assistant, and later as superintendent, of the Sunday School. He was also my Sunday School teacher. I remember with pleasure our studies of the Book of Mormon. He made the prophets Lehi, Nephi, Mormon, and Moroni live again for us boys; and, while teaching the missionary activities of Alma and Samuel the Lamanite, he created in us a lasting desire to fill a mission.

His word descriptions were so vivid, and his tracings of the movements of the Nephite and Lamanite peoples on the map

(For Course 23, lesson of October 1, "The Calling of a Teacher"; for Course 24, lesson of October 15, "Home Atmosphere"; and of general interest.)

were so clear, that we traveled with them. All the things the Gadianton robbers did became so terrible that it turned us against crime and created a desire in us to do that which is right.

With all of these teachings, the thing I remember best was not what he told us, but the daily example that he lived. He planned the morning chores so the family could gather at the breakfast table for family prayer, where he taught us as we took our turns.

He was absolutely honest and fair in his dealings. People trusted him completely and instinctively. He believed in our integrity and made it possible for us children to confide in him. I remember once I was led into mischief by some older boys. The man whose property had been damaged was trying to find out what happened and came to father, accusing me. Father told him that if I had had anything to do with it, he knew I would tell him.

He then came to me and said, "Son, I know that what you tell me will be the absolute truth. I can trust you." Then he asked me if I knew about the mischief, if I were involved, and how it happened. It about broke my heart to confess to him my misdeed, yet I was glad, because it was heavy on my heart.

With understanding and consideration, he taught me through this experience the steps necessary in the beautiful principle of repentance; the necessity of the remorse which I felt, and how it must be followed with restitution, which I made from my meager savings, and a firm resolve not to repeat the offense.

He championed the cause of the underdog, those who were misunderstood, and the unfortunate. He visited the sick, the needy, the old folks, the widowed and the neglected. He was thoughtful and kind to others, emphasizing and speaking of their good qualities.

These teachings by example of right living have been guideposts throughout my life, and have been remembered much more than any words I have ever heard.

## THE AUTHOR

FOR the second time, William Howard Thompson is president of the North Indiana District of the Great Lakes Mission. He most recently was sustained to that position Sept. 22, 1957.

A native of Cedar City, Utah, he was born Oct. 13, 1906, to Joseph S. and Mae T. Jones Thompson. He was graduated in 1928 from Branch Agricultural Junior College (now College of Southern Utah) in Cedar City and left on a mission to Germany.

He and Ann Esplin were married Apr. 6, 1932, and now have three sons and two daughters.

After Brother Thompson's graduation from Utah State Agricultural College (now Utah State University) in Logan, Utah, in 1936, he became manager in 1938 of the Warsaw, Indiana,

branch of Litchfield Creamery Company.

In Warsaw, Brother Thompson has been a member of the Rotary Club, director of the chamber of commerce, Boy Scout commissioner, sponsor of 4-H Club work (including president of the county 4-H council), member of the Lake City Bank board of directors and president of the Warsaw chapter of Dale Carnegie Club International. He is also president of the Joseph Lewis Thompson Family Organization.

His Church activities have included a time as counselor and then president of the North Indiana District, three and one-half years as counselor to the Great Lakes Mission president, four years in charge of Aaron Priesthood work in the mission and a second call to be district president.



W. Howard Thompson

# No Greater Love

by Patric Stevens

**I**N the winter of 1961 we had a long, severe cold spell. Snow blanketed the ground with a deep, white cover. Temperatures dropped downward below zero and remained there for a few weeks at a time.

By way of television, radio and newspapers, people were asked to preserve wildlife by putting out feed for them. My children were thrilled to do this, and there sprang up feeders of all lengths and sizes around our property.

From the big picture window in our living-room we could view the long wooden feeder our son, Steve, had erected. To this feeder flocked every kind of bird which had stayed behind for the winter.

The children and I spent many moments watching the birds out on the feeder. The children made games of claiming each new bird for their side of the score card.

One morning after filling the trough, I took my usual place by the window. As I watched, a brilliant flash of red swooped down from a high tree top. The cardinal lit on the side of the feeder and, cocking a bright, beady black eye on one side and then on the other, he carefully looked over the situation.

We could clearly hear his "T-sip," "T-sip" in the house, as he hopped along the feeder scattering birds as he went. But the most remarkable thing that we witnessed was that he did not take so much as a grain of the feed.

After a complete inspection, he seemed satisfied; and off he flew to the highest tree in the yard and let out with a shrill plaintive whistle. "Whee-

you, whee-you," he called in long drawn-out notes. This was followed by a more rapid, "Hurry, hurry, hurry; quick, quick, quick."

I rushed outside to see what he was up to, just in time to see him fly from the tree to another farther down the road. My curiosity was by now aroused to a state where I had to find out what the bird was up to.

From tree to tree the red bird flew, calling plaintively and sharply as he flew. I watched until he was out of sight and hearing distance before I returned to the window wondering why a hungry bird would fail to eat when food was there before him.

As I sat there pondering over the situation, there was a brilliant flash against the white snow, and there was the beautiful cardinal back at the feeder. Only this time beside him was a drab, mousy little female.

Cocking his head from side to side and strutting up and down the feeder, scooting the other birds out of the way, the red bird showed off for his lady. But all the time he

waited patiently for her to get settled and start to eat before he took so much as a bite.

Soon they were eating away, scratching and pecking, chirping and hopping around happily among the other birds. Their "T-sip, T-sip" mingled together with the various other sounds.

Since that day, the cardinal has held a special spot in my heart—not because of its breath-taking beauty, but for his tenderness and thoughtfulness towards the drab, colorless, little hen which is its mate.<sup>1</sup>



(For Course 1a, lesson of November 5, "Our Animal Friends"; and of general interest.)

<sup>1</sup>Reprinted by permission from *Our Dumb Animals*, April, 1961; page 4.

# The Bright New Star

A PLAYLET BY MINNIE SELKIRK

*Cast:* Father; Mother; 3 or 4 children; Reader—young girl; Reader—man.

To give correct atmosphere, reading should be done from scroll. It is not necessary to have an elaborate setting. Simple costumes can be made from bathrobes, towels, striped material, etc. It would be impressive if a lighted star were to appear at the window at the appropriate time. A handy priesthood holder could probably arrange this.

*Setting:* A Nephite homestead at the time of Christ's birth.

*Scene I:* Mother and children are looking expectantly upward through a window. As they turn away, the children all talk at once.

**CHILDREN:** Mother, tell us about Jesus. Has He been born yet? Where will He be born? How will we know?

**MOTHER:** Now then, children, one at a time. Come and sit by me, and I will tell you. He has not been born yet, but the time is close at hand. Samuel the Lamanite, that great prophet, made it known unto us.

**YOUNGER CHILDREN:** Oh! What did he say?

**MOTHER:** He told us to watch for a new star in the sky. When that appeared, it would be a sign that the time had come for the Saviour of the world to be born. He told us that many wonderful things would happen at the birth of Jesus.

**OLDEST CHILD:** My friend said that it would not get dark at nighttime.

**MOTHER:** Yes, that is right. That is one of the signs to look for. We will see the sun go down, but it will stay bright, like daytime.

*Children go to window, and look out. They turn back, very disappointed.*

**CHILDREN (comment):** The star has not come yet. Oh! It's getting dark. I wish the star would come.

**MOTHER:** We must just be patient and have faith. We will watch and pray; and when we see the star appear, we shall know that the prophecy has come true. Come children, time for bed.

*Mother leads children off and returns alone. She picks up a piece of cloth and commences to sew. Presently a commotion is heard without; abusive shouts, etc. Mother drops her sewing and jumps to her feet. Father enters. He is very agitated and upset. He sits down, tries to be calm. Mother shows concern.*

**MOTHER:** What is wrong, Father? Tell me, quickly!

(For Course 9, lesson of November 12, "First Christmas in the New World"; for Course 1, lesson of December 24, "Christmas Is a Happy Time"; for Course 1a, lesson of December 31, "The Birthday of Jesus"; for Course 3, lesson of December 24, "Jesus Was Born to Serve in the Kingdom"; for Course 3, lesson of December 24, "To Give and Share True Meaning of Christmas"; and for all Christmas lessons.)

**FATHER:** All is lost; we are doomed.

**MOTHER:** Father, what do you mean? It cannot be!

**FATHER:** 'Tis true! 'Tis true. Should the star not appear by the evening of the morrow, all who have believed the prophecy given by Samuel the Lamanite are to die. So it has been decreed.

**MOTHER:** 'Tis a cruel order. And the children? Must they die, too?

**FATHER:** Yes, all who believe are to die. We are mocked and scorned. They say the time has passed and that the sign will not now be given. There is no hope; our faith has been in vain.

**MOTHER:** Father, you must not talk so. You know, many great things we have seen already. The sign must surely come soon!

**FATHER:** You are right, my dear. We must remain steadfast. Let us go and seek Nephi, the prophet. He must know of this thing.

*They go out.*

**READER (young girl):** Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceedingly sorrowful. And it came to pass that he went out and bowed himself down upon the earth, and cried mightily to his God in behalf of his people, yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying:

**READER (man's voice, person unseen):** Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men from the foundation of the world, and to do the will, both of the Father and of the Son—of the Father because of me, and of the Son because of my flesh. And behold, the time is at hand, and this night shall the sign be given.<sup>1</sup>

*At the end of this scene, the carol, "Star Bright," (THE INSTRUCTOR, October, 1959; page 322.) is sung, after which Scene Two is opened.*

*Scene II:* Father and Mother are trying to appear cheerful. Children are playing. It is the following evening.

**FATHER:** Come, and we will read the prophecy of Samuel the Lamanite.

*Family gathers around, and father reads from a scroll.*

<sup>1</sup>3 Nephi 1:10-14.



And now it came to pass that Samuel, the Lamanite, did prophesy a great many more things which cannot be written. And behold, he said unto them: Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name. And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, insomuch that in the night before he cometh there shall be no darkness, insomuch that it shall appear unto man as if it was day. Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born.

And behold, there shall a new star arise, such an one as ye never have beheld; and this also shall be a sign unto you. And behold this is not all, there shall be many signs and wonders in heaven. . . . And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.<sup>2</sup>

*After reading this passage of scripture, father looks earnestly at his family, and says:*

Let us not lose faith. We do know that

these things are true and must surely come to pass. If the time is not yet, let us then have courage.

**MOTHER:** Yes, Father, we will trust in the Lord, and we will have courage.

**ONE OF THE CHILDREN:** Maybe the star will shine tonight.

*All the children go to the window and gaze out. Expressions of wonder appear on their faces. Then they show great excitement. Parents are in humble attitude of prayer.*

**CHILDREN (excitedly):** The star! The star! It is here! Father, Mother, come quickly! Look, it is still daytime and the sun is nearly set. See how bright the star shines. Oh! isn't it beautiful?

**MOTHER:** Verily it is so. The time of His coming is at hand.

**FATHER:** Praise be to God. Let us give thanks for this great wonder.

*They all bow low on the ground.*

**READER:** And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold, at the going down of the sun there was no darkness; and the people began to be astonished because there was no darkness when the night came. And there were many, who had not believed the words of the prophets, who fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets had been frustrated; for the signal which had been given was already at hand.

And they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth from the west to the east, both in the land north and in the land south, were so exceedingly astonished that they fell to the earth.

For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief. And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born. . . .<sup>3</sup>

*Family rises and gazes steadfastly and reverently at the star. Voices are heard singing, "Silent Night, Holy Night." (Sing three verses.)*

<sup>2</sup>Helaman 14:1-8.

<sup>3</sup>Nephi 1:15-19.



# Suggested Christmas Worship Services

## For the Senior Sunday School

Devotional Prelude.

Opening Hymn: "Far, Far Away on Judea's Plains," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 33.

Invocation.

Hymn by Congregation: "O Little Town of Bethlehem," *Hymns*, No. 165.

Scriptural account of the Nativity: *Luke* 2:1-20. (It is suggested that this be either read or given from memory by an individual competent to present it in an impressive manner.)

Hymn by Congregation: "Hark, the Herald Angels Sing," *Hymns*, No. 60.

Talk (6 min.): "Righteousness, Peace and Joy are Found in God."

Concept to be conveyed: The peace Jesus came to bring was not freedom from strife and tribulation in the world, but that obtainable through the Holy Ghost; that is, righteousness, peace, and joy.

Suggested outline and references:

1. The world. We live in a time of particular strife; strife is characteristic of the mortal world.
2. Announcement by the angels. (*Luke* 2:14.)
3. Why Jesus came. (*Luke* 1:79.)
4. He promised peace to the soul, but not social and political peace until the Millennium. (*John* 14:27; 16:33; *Luke* 12:51; *Matthew* 10:34.)
5. The peace and joy promised are in Him. (*Philippians* 4:7; *Romans* 14:17-19.)

Sacramental Hymn: "Jesus, Once of Humble Birth," *Hymns*, No. 88.

Sacramental Service.

Separation to Departments.

## For the Junior Sunday School

Devotional Prelude.

Opening Hymn: "Far, Far Away on Judea's Plains," *The Children Sing*, No. 163.

Invocation: A child from Course 5. (The teacher could help the child give an appropriate Christmas prayer, thanking Heavenly Father for sending His Son, Jesus Christ.)

Hymn by Children: "The First Christmas," *The Children Sing*, No. 159.

Story: Christ's birth, as told in *Luke* 2:1-17 and *Matthew* 2:9-11, by a teacher. (By pictures and words, give the children the understanding that Bethlehem was a real place; it still exists; the shepherds were real people. Emphasize the great joy of the shepherds when they heard the angels proclaim the Saviour's birth, and how joyfully the wise men brought their gifts.)

Hymn by Course 3 Children: "Christmas Cradle Song," *The Children Sing*, No. 153.

Story: Christ blessing the little children, by a teacher. (Jesus grew to be a Man. He came to earth to teach us about Heavenly Father. He loved little children. See *Matthew* 19:13-15.)

Hymn by Course 5 Children: "I Think When I Read that Sweet Story," *The Children Sing*, No. 9.

Sacramental Hymn: "Jesus, Once of Humble Birth," *The Children Sing*, No. 15. (The coordinator reminds the children that we partake of the sacrament to remember Jesus.)

Sacramental Service.

Separation to Departments.

Committee:

Oliver R. Smith, Chairman,

Clarence Tyndall,

David H. Yarn, Jr.,

Florence S. Allen,

Dale H. West,

Lorna C. Alder,

Edith B. Bauer.

# A LETTER TO MISS JONES

Dear Miss Jones:

WE haven't met, and your name may not even be Miss Jones, but already you are a mighty important person to me. In just a few months now I'm going to entrust to your care one of the four most precious things in this world to me—my six-year-old Cheryl. And after you have opened the windows of her mind in the excitement of her first year in school, she will be promoted to Miss Smith, and you will have Linda; and after her, Debby; and then, little Laury will complete the Boone part of your yearly roll. Shirley, my wife, and I are anxious to know you, for the partnership the three of us form in September will affect Cheryl's entire life.

Since we aren't acquainted yet, I would like to tell you some of our feelings about school, and especially about our hopes for what it will mean to our girls. Now don't misunderstand—I am not going to try to tell you how to teach, nor am I suggesting that we expect you to "take over" our children while we relax for a while; but I do want you to know some of the things we are trying to teach them ourselves that we believe you can help us instill.

Probably more than anything else, we want you to help us teach the girls that the only way to success is *hard work*. We want them to enjoy school as much as we did, but we also want them to understand that they can't get top marks in school or anywhere else without doing top-quality work. If they are just average students, we're counting on you to give them average marks. We want them to have a healthy respect for hard work as the key to success.

We want our girls to love to read. They know that Shirley and I enjoy reading, and some of our favorite family hours are spent in reading to them. We hope we have whetted their appetites, but we are depending on you to help them know how really exciting it is to have all the worlds of past and present, fiction and reality, at your fingertips.

We hope you can help us encourage their curiosity. If only we can keep them *wanting to know things* in coming years as much as they do now, their education will be assured. I am trying not to become impatient with their questions, and hope

that our partnership will pay rich dividends in their eagerness to learn as long as they live.

There are so many other things in which we need your help that the list would be too long for this letter. We want them to love their country, with genuine, old-fashioned patriotism. They must learn to respect the ideas of others, but to pay the highest respect to truth. The beauty and goodness of the world must widen the horizons of their minds and deepen their appreciation of the very privilege of living. And please help them maintain a sense of values that puts God first, others second, and self last; for these are the principles by which we are trying to live.

We are depending on you, Miss Jones; God bless you in the task.<sup>1</sup>

Sincerely,



<sup>1</sup>Pat Boone, "A Letter to Miss Jones," *The Instructor* (a magazine for professional teachers), May, 1960; page 3. Reprinted by permission.



PAT BOONE

*"We are depending on you, Miss Jones; God bless you."*

(For Course 23, lesson of October 1, "The Calling of a Teacher"; and for all parents and teachers.)



# Church Sponsored Education

**EDITOR'S NOTE:** There are many educational opportunities sponsored by the Church today in addition to the instruction offered through the programs of the priesthood, genealogy, missionary, and auxiliary organizations. Classes in all fields of learning, when taught by earnest and faithful Latter-day Saints, have the advantage of an LDS background; and classes in religious subjects taught by such people in connection with schools and colleges have a direct role in strengthening our faith in a day of doubt.

"The Church Board of Education has gone on record as favoring the establishment of seminaries in every stake of the Church and at favorable branches in the missions wherever the local Church authorities make application for such establishment."<sup>1</sup>

"Under the auspices of the Brigham Young University [Adult Education and Extension Services], the Church has made a number of educational and supplemental services available to the general Church membership. Ward Education Committees should be aware of these opportunities and services. . . . Many of these materials and programs will enrich and supplement ward religious activities."<sup>2</sup>

A primary purpose of this article and chart is to make members aware of their opportunities. Members of wards who desire more information should consult their ward education committees. Those not living in wards should write directly to Public Relations, Brigham Young University, Provo, Utah, or, in the South Pacific Island area, to the school in which they are interested.

(For Course 11, lesson of November 19, "Present Church Program of Education"; and of general interest.)

<sup>1</sup>Ernest L. Wilkinson, *Information Report on the Unified Church School System*, 1951; Brigham Young University, Provo, Utah.

<sup>2</sup>Ward Education Committees Manual, 1960; page 40.

## The Church's South Pacific Schools

by Owen J. Cook\*

One of the largest (in square miles) school districts in the world is the Church's South Pacific School System. It extends from the Hawaiian Islands to New Zealand. In this area, the Church operates three elementary schools, four comprehensive high schools and a four-year liberal arts and teacher training college. Approximately three thousand students, nearly all of whom are Polynesian, are enrolled.

In 1957 the First Presidency of the Church appointed The Pacific Board of Education to manage all schools operated by the Church in the Pacific.

The majority of teachers are fully credentialed. These teachers are appointed by the Church for

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This Maori action group from the Church College of New Zealand was filmed for release on the Dinah Shore television show for Christmas, 1960.



In the David O. McKay Building on the New Zealand Church College campus are housed an auditorium, cafeteria, gymnasium, and swimming pool.



◀ Among the buildings on the 60-acre campus of the Church College of Hawaii, which is located just south of the Hawaiian Temple, is this beautiful, modern, and well-equipped Technology Building.

The Church College of New Zealand is a four-▶ year high school which has the equivalent of the first year junior college. It is located near the New Zealand Temple in the town of Temple View.

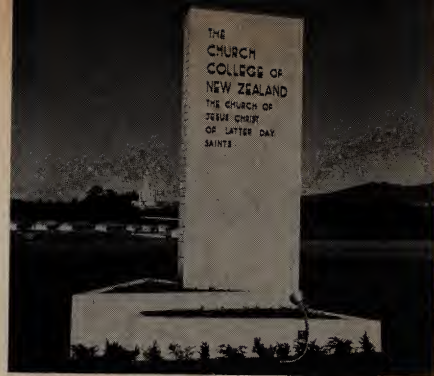
a four-year term. They fill their assignments in the spirit of the missionary and do much active proselyting for the Church. Nearly all of the teachers in the high schools are from America. However, in the future, fully credentialed teachers trained at The Church College of Hawaii who are native to the South Pacific Islands will replace, to a large extent, teachers trained on the United States mainland.

In all Church schools of the South Pacific, religious instruction is an important and integral part of the school curriculum. Students are being prepared for missions, for Church leadership, and for faithful Church membership. There are many baptisms, and the schools are of great assistance to the missionary program. In one school there were 50 baptisms in 1960.

Farthest away is The Church College of New Zealand, a four-year high school which has the equivalent of the first year of junior college. Most of the 500 students enrolled are Maori. All instruction is in English.

This school is now accredited by New Zealand educational authorities who supervise its secular education program. Curricula are based on the New Zealand Education Syllabus. Most of the teachers are from America.

Approximately 350 miles southeast of Fiji lie



the Tongan Islands. Here is located the Liahona High School enrolling about 500 students. This is a junior-senior high school and, like New Zealand, is a boarding school with a few day students. The curriculum is comprehensive (academic, commercial, vocational). Instruction is in English. Students are admonished to speak nothing but English during the day or evening.

Each student at Liahona is expected to work two hours per day in food preparation, cleaning, gardening, or in production of vegetable crops or copra (dried coconut). Nearly all their food is produced on a 275-acre plantation on which the school is located. Two other plantations are also operated by the Pacific Board of Education. Students from Liahona, because of their ability with English, are selected by government officials to escort tourists around the main island of Tongabatu.

North of the Tongan Islands at 14° south latitude are the beautiful islands of American Samoa, an insular possession of the United States. Mapusaga High School is located near Pago Pago on the main island of Tutuila. This school was dedicated



The teachers of the New Zealand College, like all other South Pacific LDS schools, are appointed by the Church for four-year terms.



The boys' dormitory and the Matthew Cowley and David O. McKay Buildings are pictured in this sweeping view of the New Zealand campus.

in January, 1961, with 170 students enrolled this first year. This will be a senior high school, which will fill an important place in the educational picture in American Samoa, eventually enrolling about 450 Samoans.

Out of the annual graduating class of 550 from the government junior high schools, only 110 are admitted to the government high school due to governmental financial limitations.

The Church high school of Mapusaga actually makes a high school education possible to many Church youth who would otherwise not have such an opportunity. There are many nonmembers in attendance at this and other South Pacific Church Schools. Nonmembers are given the regular religious educational program of the Book of Mormon, Church Doctrine, Bible, and Church Government.

Eighty-five miles westward from American Samoa are the lovely islands of Western Samoa, a New Zealand protectorate. In 1962 these islands will become independent. Here the Church operates three elementary and one junior-senior high school with an enrollment of nearly 1,100. Elementary schools are situated on Church plantations, once a refuge for persecuted Church members. The Church College of Western Samoa, a junior-senior high school but termed a "college" after the English tradition, is situated close to the main city of Apia on the island of Upolu.

Not many Western Samoan children obtain a high school education, although provision is made for the intellectually gifted to further their training in government secondary schools. Since there is little productive employment for graduates, they frequently settle back to village life with their families. However, many students trained in the Church South Pacific Schools now have an opportunity to attend The Church College of Hawaii and receive a four-year college education.

Crowning the Church School System in the South Pacific is The Church College of Hawaii, located at Laie, at the north end of the island of Oahu and 38 miles from Honolulu, the state capital. The campus occupies 60 acres just south of the Hawaiian Temple.

In 1961 notice was received that full accreditation had been given as a four-year liberal arts college. Now in its fifth year of operation, the school has enjoyed phenomenal growth. At the beginning of the 1960-61 academic year, the student body numbered 630, with consequent enlargement in staff and offering.

A desire for continued education is being awakened among Church members in all areas. More students are seeking professional training. More students are going on missions. It is fully expected that students being trained in these

schools will become future Church leaders in branches, stakes, wards and missions. The entire cultural level of the Church in the South Pacific is being raised.

### Unified Church School System

*by William E. Berrett\**

It is an established policy of the Church Board of Education that students of high school and college age shall include in their courses of instruction a systematic study of the scriptures of the Church of Jesus Christ. On the high school level, this is accomplished by the offering of religion courses in the seminaries of the Church. On the College level, such study is a part of the regular curriculum in Church colleges, and systematic course offerings in religion are available at institutes of religion established adjacent to non-LDS colleges and universities. It is the hope of the board that every member of the Church attending high school and college will have such religious training available to him and shall avail himself of the opportunity provided. To facilitate this ideal, Church Colleges have been established, consisting of Brigham Young University at Provo, Utah; Ricks College at Rexburg, Idaho; and LDS Business College in Salt Lake City. Other colleges are contemplated as the Church grows. Institutes of religion are being established adjacent to colleges and universities wherever a nucleus of Latter-day Saint students is found.

By Jan. 1, 1961, seminaries had been established in more than half of the states of the Union and in Canada and Mexico. Institute classes were provided at 80 colleges and universities in 10 states and in Canada, while LDS students in many colleges have been organized into Deseret Clubs for purposes of studying the Gospel and maintaining the standards of the Church in social activities.

To foster the work of the Church schools, Stake Boards of Education and Ward Education Committees were established and designed to encourage all Latter-day Saints of high school or college age to enroll in seminary or institute classes. The Ward Education Committees are fast assuming their places among the important committees of Church wards and have the task of following up each boy or girl in his or her program from the ninth grade through college, wherever he or she may go to school.

The teaching personnel in the Church School System are trained as professional teachers with a standard equal to or higher than is maintained in the public schools.

\*Brother Berrett is vice administrator in charge of institutes of religion and seminaries for the Church Board of Education. He is vice president of BYU and a professor of religion at that school. He received his B.A. degree in 1924 and his LL.B. degree in 1933, both from the University of Utah.

# CHURCH SPONSORED EDUCATION

IN ADDITION TO GENEALOGY, PRIESTHOOD, MISSIONARY, AND AUXILIARY PROGRAMS

## UNIFIED CHURCH SCHOOL SYSTEM

### BRIGHAM YOUNG UNIVERSITY

#### COLLEGES

Bio. & Agricultural Sciences  
Business  
Education  
Family Living  
Fine Arts  
General  
Humanities & Social Sciences  
Nursing  
Physical & Engineering Sciences  
Physical Education  
Religious Instruction  
(Off Campus)  
Ricks Jr. College  
LDS Business College

#### ADULT EDUCATION AND EXTENSION SERVICES

##### ADULT EDUCATION CENTERS

Provo  
Salt Lake City  
Ogden  
Rexburg, Idaho  
Idaho Falls  
Los Angeles

##### COMMUNITY EDUCATION

Courses to suit the needs of areas not served by the adult education centers, including special courses, etc., given by request.

##### HOME STUDY

High School  
U. S. A. F. I.  
College

##### TRAVEL STUDY and foreign residence programs.

##### AUDIO-VISUAL MATERIALS

Slides  
Film strips  
Movies  
Tape recordings  
Maps  
Charts

##### EXTENSION PUBLICATIONS Speeches and Lectures

#### PACIFIC BOARD OF EDUCATION

##### ELEMENTARY

Western Samoa (3)

##### SECONDARY

Western Samoa  
Mapusoga, American Samoa  
Liahona, Tonga  
New Zealand

##### JUNIOR COLLEGE

New Zealand

##### COLLEGE

Hawaii

#### SEMINARIES \*

FULL TIME SEMINARIES	PART TIME CLASSES
11 Arizona	62
California	330
8 Canada	17
Colorado	17
Florida	12
Georgia	1
Hawaii	45
32 Idaho	84
Louisiana	1
Maryland	4
1 Mexico	
Missouri	4
Montana	6
Nevada	30
New Jersey	1
New Mexico	10
Ohio	3
Oregon	32
South Carolina	6
South Dakota	1
Texas	10
85 Utah	173
Virginia	2
Washington	9
4 Wyoming	29

#### INSTITUTES \*\*

FULL TIME	PART TIME
Arizona State (2)	Adams State C.
Carban C.	Bakersfield J. C.
Southern Utah C.	Cal. Polytech C.
Boise J. C.	Cal. State Polytech C.
Dixie J. C.	Cal. Inst. Technology
East. Ariz. J. C.	Chaffey J. C.
El Camino C.	Chico State C.
Idaho State C.	Citrus J. C.
LDS Business C.	Compton J. C.
Phoenix J. C.	Pomona-Claremont-Scripps
San Diego State C.	Riverside C. C.
San Jose State C.	Snow C.
U. of Arizona	Sacramento C. C.
U. of Alberta	Sacramento State C.
U. of California	San Bernardino Valley J. C.
U. of Idaho	San Fernando Valley S. C.
U. of Nevada	San Diego J. C.
U. of So. California	Santa Ana J. C.
U. of Utah	Santa Monica C. C.
U. of Washington	U. of Cal. at Riverside
U. of Wyoming	U. of Oregon
Utah State U.	Valley J. C. (Northridge)
Washington S. C.	Whittier C.
Weber C.	Woodbury Business C.

#### DESERET CLUBS \*\*

Adams State C.	Columbia U.
American River J. C.	Eastern Oregon State C.
Cal. State Polytech	Lathbridge J. C.
Chico State C.	Madesto J. C.
College of Idaho	Montana S. C.
College of the Pacific	Montana S. U.
Colorado State U.	Northwestern S. C.
Columbia Basin C.	Ohio State U.
Cornell U.	Oregon State C.
East L. A. J. C.	Palmer School of Chiropactic
Fullerton J. C.	Princeton U.
Glandale C. C.	Portland S. C.
Harbor J. C.	Sacramento C. C.
Long Beach C. C.	Sacramento S. C.
Long Beach J. C.	San Francisco S. C.
L. A. C. C.	Stanford U.
L. A. County Hospital	Texas Western U.
L. A. State (Ramona)	U. of Alberta
L. A. State (Valley)	U. of Cal. at Davis
L. A. Valley J. C.	U. of Florida
Modesto J. C.	U. of Minnesota
Montana S. C.	U. of New Mexico
Mt. San Antonio J. C.	U. of Oregon
Occidental C.	U. of Texas
Orange Coast C.	Western Wash. C. of Ed.
Oregon S. C.	Yale U.
Pasadena C. C.	Yuba C.
Pierce J. C.	

The Unified Church School System includes all Church-sponsored education except for Church schools in the South Pacific islands, which are under the direct supervision of the First Presidency through the Pacific Board of Education.

## STRANGLER FIG



*Its life begins innocently, with a bird.*

Our boat pushed slowly through the lazy, yellow-brown stream in Florida's everglades. We were looking for alligators.

Our eager eyes searched down the little avenues of water feeding into the stream. We looked into the tangled masses of tropical roots rising like boas out of the muddy river banks. Here and there were lush and leafy patches of lavender water flowers spreading over the stream.

But no alligator raised his ugly head.

Occasionally along the stream we did see something unusual. Our guide explained that it was a fig tree. But it was no ordinary fig tree. It is called the strangler fig.

The tree is well named.

Life for the strangler fig begins in the crotch of another tree. In the case of a palm, the seed may have its start in the center of a leaf. The beginning is innocent enough. The seed is dropped by

a bird. The young seedling is slow in growth. Often the young fig derives its moisture mainly from the damp Florida air.

Soon small roots are visible on the fig seedling. They grow downward along the bark of the host tree, or they may dangle in the air. The growth is slow, but the roots keep reaching downward. One day they make contact with the tropical earth.

Once a connection with the earth is made, the fig tree's growth becomes rapid. The roots increase in thickness. New roots are sent down. As the fig roots contact each other, they merge. Soon they form a solid girdle around the host tree's trunk. Now the fig tree is putting on its finery. There are long, dark green, feather-shaped leaves. Small reddish purple figs appear. They are edible, too. There may be two or more crops of figs a year.

But the fig as we saw it in the everglades is by this time a killer. Its girdle of roots begins squeezing the trunk of the host. In the end, the benefactor will die in the embrace of the guest. That is why it is called the strangler fig.

With a seemingly innocent beginning from a bird, the strangler will grow as high as fifty feet, and at times will spread over eighty feet.

Florida's everglades seem to be full of strangler figs. Life has many of them, too.

Strangler figs among men usually begin with kindness. At least the host thinks it is kindness. But if it is kindness, it is without wisdom.

The other night a troubled mother phoned. Her daughter's husband had left her and her family of little children. "Of course,

my daughter is not without blame in this situation," the mother said. "But she is desperate."

I asked if her daughter was afflicted with the Church. The reply was, "No."

"When did she quit going to Sunday School?" I inquired. "When she was about ten," was the answer.

Perhaps that "strangler fig" situation began through a mother's trying to be kind to a daughter who did not wish to go to Sunday School. Perhaps the mother had felt it kind to let her daughter withdraw from the Church if she so wished—without parental encouragement to continue to attend.

Crime and trouble often begin so innocently, through parents thinking they are being kind by forever giving children their own way.

They tell a story in our neighborhood about a mother going to a wise friend. "I am perplexed," she said. "I heard my young son pray for a bicycle. I have no means to buy him a bicycle. What can I do?"

"Be thankful you do not have the money for a bicycle," the wise friend said. "Teach your son to pray, not for a bicycle, but for strength and ability to earn the bicycle he desires."

That wise friend was only reiterating what Jesus had said: ". . . be ye therefore wise as serpents, and harmless as doves."

Wisdom with kindness is a great gift. Kindness without wisdom can plant the seed of a strangler fig—a destroyer that can eventually ruin even the life of the benefactor.

—Wendell J. Ashton.